

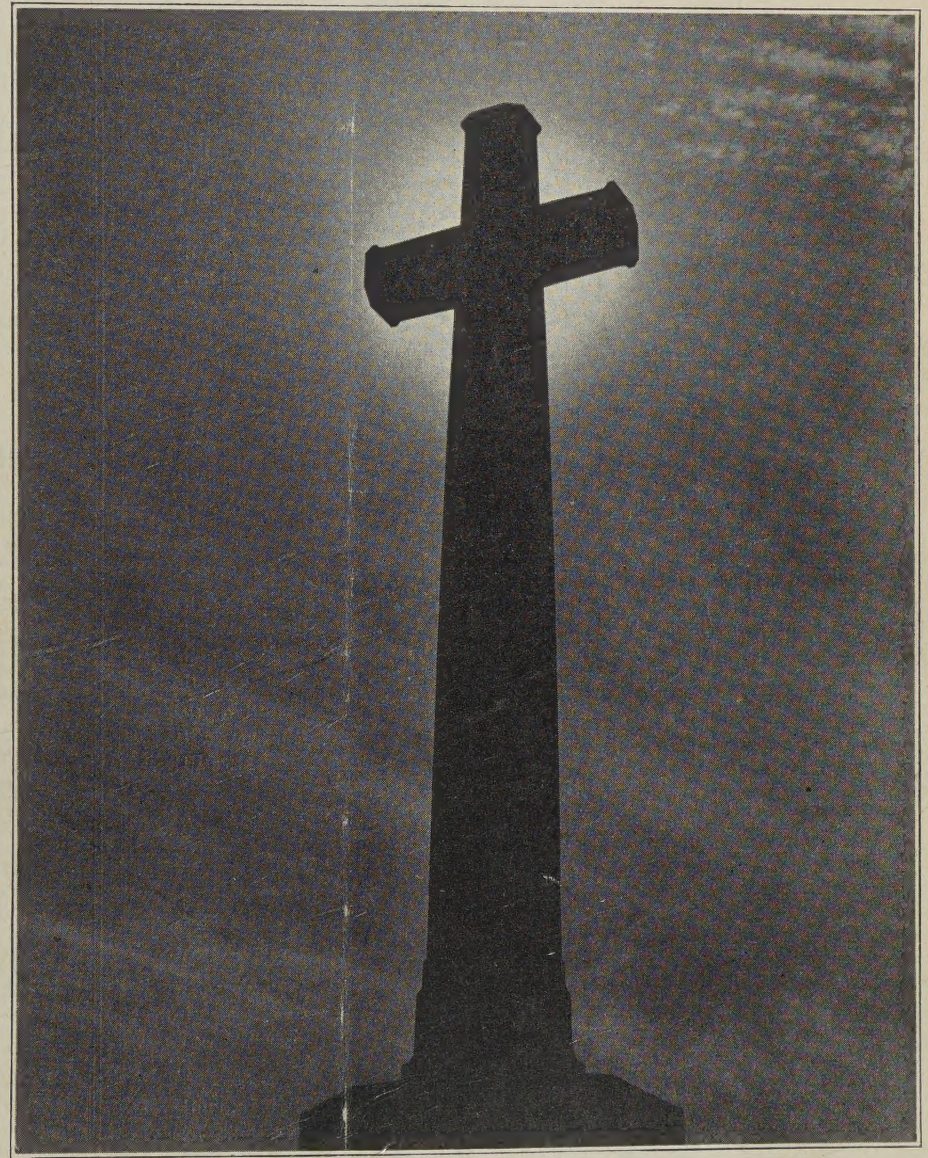
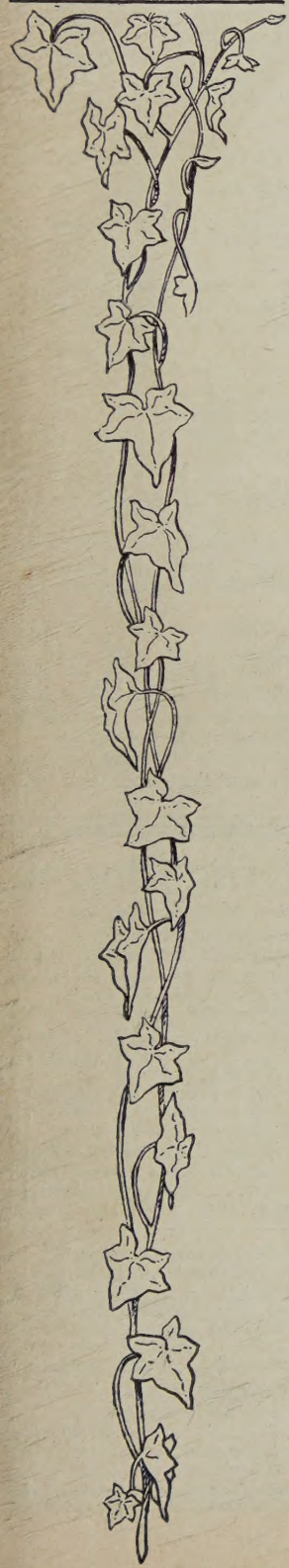


Vol. 102, Number 1, 34,
Jan 3, 1940 Dec 18, 1940

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Vol. CII, No. 1

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All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Tribute to Henry Bryan

TO THE EDITOR: I have just heard of the death of that good priest Henry Bryan, and ask to be allowed to pay a tribute to his memory.

In 1938 he came to us and took temporary charge of St. Matthew's, Nassau, and won the hearts of all of us. He was good from the crown of his head to the soles of his feet, and showed us by his life how fruitful can be the old age of a good priest.

✠ JOHN NASSAU.

Nassau, Bahamas.

Fort Valley School

TO THE EDITOR: Some cynic has defined a bachelor as a man who never makes the same mistake once. This absurd definition comes to my mind when I read that the Fort Valley Normal and Industrial school at Fort Valley, Ga., has been given to the state of Georgia to become one of the keystones of its negro work but, (and this is the important thing) a Church center for religious work is being built there to carry on the religious influences at the state college and in the community. Dr. Patton is a wise and far-seeing Church leader. Doubtless he knows the long history of education in America, one aspect of which is the gradual secularization of our Church schools and colleges. The trustees were all devout, Christian, self-sacrificing men who believed that education of youth was one of the paramount duties of the Christian Church. The president and other administrative officers were always chosen for their character and often their religious leadership. But in the course of time, the control of these institutions passed into the hands of trustees whose primary interest was not necessarily religious.

There is no time to analyze the various reasons for this. Finances played some part because gifts came from non-religious beneficiaries and they had to be represented on the trustees. Doubtless, there were drawbacks in the way of curtailment of academic freedom when Churchmen controlled educators, but mostly the reason for the change was that the process was so gradual that no one was quite aware that it was going on. We are always a little suspicious, too, of any great separation between the religious life and ordinary life, and when we say that religion permeates every relationship—that the football field, and the chemistry laboratory, are places for character development, just as important as the church—we are expressing an important half-truth which has led many people not to care if religion is expressed in church activity. So the church gradually loses its place in the educational system. For these and other reasons, the colleges gradually are controlled by non-religious people, and even those people on the board of trustees who are religious do not feel that it is exactly their business to include religious or even moral questions in the administration of college affairs.

Now, the American Church Institute for Negroes and the local board have just turned over one of our best institute schools to the state of Georgia. The state of Georgia is in no sense a religious body and the board of regents of the state who will control the Fort Valley state college cannot be expected

to be concerned about the religious life of the students. Hence, the great delight of many people when they realize that the Church is not going to let the matter rest there and repeat again the historic mistake. For while it turns over the property, it is at the same time building a religious center. Let the state of Georgia run the secular educational aspects, but let the Church be represented there, not seeking to control, but trying to influence the student and faculty life.

Dr. Patton and his fellow-workers are to be congratulated on this far-seeing step.

(Rev.) C. LESLIE GLENN.

Cambridge, Mass.

Unity and Love

TO THE EDITOR: In this season when the peace of God nurses the wounds received in fraternal strife, the voices of His peacemakers are heard. One such voice is that of Charles Augustus Briggs—a scholar and saintly priest, a double star in the Episcopal-Presbyterian sky. "He being dead yet speaketh." His book, *Church Unity*, although published 30 years ago is as fresh and apposite as if written today. I believe Charles Scribner's Sons can still supply it, and it surely is in most public libraries. No one should judge the cause of Christian unity without having studied Dr. Briggs' contribution.

It is a work of thorough scholarship and reasonable argument. Would you be so good as to let me quote his last paragraph upon Christlike love?

"Our Lord has been, and is now, fulfilling His ideal (of unity). . . . Men are more and more convinced that nothing else but holy Christlike love will solve the problems of the present age, and make the future what all men of good-will earnestly hope for.

"It alone will reconcile Christian to Christian and bring about the peace and unity

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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of the Church. It alone will give Christian workers and thinkers that liberty of conscience and opinion and practice which is indispensable to solve the hard problems inherited from the past, and those forced upon us by new conditions and circumstances in the present. It alone will reconcile Jew and Christian, for this (*love*) is the ethical principle which binds Old Testament and New in indissoluble union: it is the everlasting *Shema* of Jew and Christian alike. It alone will reconcile labor and capital. . . . It alone will persuade the heathen world that Christianity is something more than the imposition of Western manners and customs, and an alien civilization, upon an unwilling Orient. It alone will knit together all nations and races in a Coming Catholicism which shall realize the highest ideals of Christianity." (Rev.) GILBERT P. SYMONS.

Cincinnati.

Reservation

TO THE EDITOR: Ever grateful for the accurate reporting of our National Council meetings in THE LIVING CHURCH, I am nevertheless sorry that in listing the resolutions adopted on the relationship of lay employees of the Church to the Social Security Act, the fourth resolution was omitted in your report.

It is as follows:

"Resolved, that since the National Council speaks for itself and not for the whole Church, these three proposals, together with the supporting memoranda be submitted to the several dioceses of the Church for consideration and appropriate action and, in turn, submitted to the General Convention in Kansas City."

The National Council, ever conscious that it does not speak for the Church, very carefully added this resolution to its other three.

(Rev.) CHARLES W. SHEERIN,
Vice-President, National Council.
New York.

Save the Children Fund

TO THE EDITOR: We have just received the following cable from Geneva:

"FINNISH SAVE CHILDREN CABLES. NEEDS BADLY VITAMINE PREPARATIONS AND MATERIAL FOR WARM CLOTHING. WOULD APPRECIATE GENEROUS ANSWER. THANKS."

"SAVE THE CHILDREN
INTERNATIONAL UNION."

In addition, as the American member of the International Union, we have received appeals from the children of Poland and Great Britain. To meet these needs, we have organized the International Child Service Committee. We have been licensed by the State department to solicit funds for the children of the war-torn areas of Europe.

Whoever may be responsible for the war, certainly the children are not. They need warm clothing, food, shelter, and medical attention. Thousands of children must be helped. In Roumania, Lithuania, Latvia, and Hungary, the Polish children are in crowded concentration camps in need of food. In Finland, food and warm clothing are needed immediately.

For the past 20 years, the International Union, through its member organizations in most of the countries of the world, has carried on the work of saving the children of the world—from hunger, misery, and suffering—regardless of race, color, or creed.

Today, the Finnish, Polish, and British Save the Children Funds, are appealing to America through the International Union.

Please send as much as you possibly can to the International Child Service Committee. Funds raised are sent directly to the Inter-

national Union and distributed by them. The Union works in close coöperation with the Red Cross and all other accredited international welfare agencies.

FRANK KINGDON, Chairman,
International Child Service Committee.
New York.

Prayer Book Changes

TO THE EDITOR: Admittedly, changes in the Prayer Book, like marriage, should not be entered into "unadvisedly or lightly." Changes, for the sake of change, I would not advocate, but what I am urging seem like flaws, which may be unnoticed for a time, but once seen grow in importance. Here they are:

Psalter

Valid as were the arguments for retaining the older version when the American Prayer Book was compiled, any such reasons have long since passed. What child today—or adult either—can recite the 23d Psalm as it is in the Prayer Book? Let us have a later version. My preference is for the King James Version, which, with the Prayer Book, is the finest examples of English. In any event, let us get one that somebody knows.

Holy Communion

Give the priest the option of saying at one reading the commandments from the 5th to the 10th inclusive; the people making the usual response after the 10th.

Before saying "no" offhand to this suggestion, repeat these six commandments and see how their impressiveness increases by this change.

Morning Prayer

Some of us think that the President has some authority, and in the new prayer cannot understand why the word "others" was not inserted as it is in the older prayer "all others in authority."

Also in the Apostles' Creed, put the words "the Communion of Saints" in parentheses. As now almost universally spoken by priest and people with a pause after "Holy Catholic Church," it sounds like two different things. The parentheses would restore it to its proper place, at least to the eye if not to the voice.

Litany

That petition "women in childbirth," "prisoners and captives" is terrible. Motherhood and criminals! It could be so easily corrected. Thus: That it may please Thee to preserve all who travel by land, by water, or by air—

We beseech Thee to hear us, good Lord. That it may please Thee to preserve all women in childbirth, all sick persons, and young children and widows, and all who are desolate and oppressed.

We beseech Thee to hear us, good Lord. That it may please Thee to have mercy upon all men, and to show Thy pity upon all prisoners and captives.

We beseech Thee to hear us, good Lord.

Finally, we beseech Thee to hear us, General Convention. LOUIS D. WALLACE.
Nashville, Tenn.

THE VERSION of the psalms used in the Prayer Book was selected because it is considered to be more rhythmic than the King James version, and therefore more suitable for chanting. —THE EDITOR.

Thanks for Aid

TO THE EDITOR: I wish to express my deepest thanks to those who have answered, so generously, my appeal for the relief of the seminary of St. Sergius in Paris. What this has meant is indicated by a letter just received from the Most Reverend, the

Metropolitan Eulogios, "Archbishop of the Orthodox Russian Churches in Europe, Exarch of the Oecumenical Patriarchate."

"... Words are unable to express how deeply moved I was by your sympathy in regard to the destiny of the institute which you manifested by publishing the personal letter of the Very Rev. Sergius Boulgakoff to you in your appeal for help. I can only confirm that since then the position of the institute is still more critical as it has available only the liquidation sum received from the English fund. It gives a very meagre possibility of a most needy existence to the staff (salaries cut down to half their normal value) until the first of January, 1940. In spite of this, the students continue their studies under these drastic conditions being half starved."

"I am informing our faithful friend, Bishop Perry, all about this. Our hopes are relying on help from our American friends and your appeal was cheering to us."

"I heartily thank the EDITOR of THE LIVING CHURCH for his readiness to be the mediator in receiving and forwarding the collections for the institute and call God's blessing on to him."

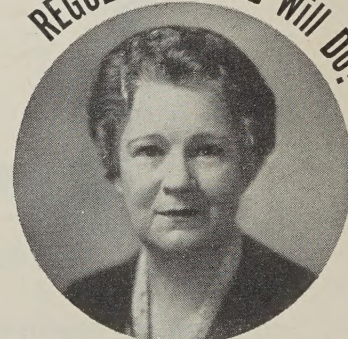
"The whole staff of the theological institute unites with me in the feeling of gratitude towards you and the Editor of THE LIVING CHURCH" . . . (Signed:) Metropolitan Eulogios.

RALPH ADAMS CRAM.

Boston.



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201 FOURTH AVENUE
NEW YORK, N. Y.
THE RT. REV. HENRY ST. GEORGE TUCKER, D. D.
November 20, 1929

Dear Mr. Morehouse:

I have just received the announcement of the new Church monthly magazine for laymen that it is planned to publish under the auspices of THE LIVING CHURCH.

It gives me great pleasure to endorse this plan enthusiastically. Your prospectus indicates that the magazine will fill what seems to me to be one of the greatest needs of the Church, namely the presentation of religious news and religious information in a non-technical and non-partisan way. I hope that the adventure will meet with great success.

With best wishes, I am,

Yours very sincerely,

W. S. George Tucker

Mr. Clifford P. Morehouse
744 N. Fourth St.
Milwaukee, Wisconsin

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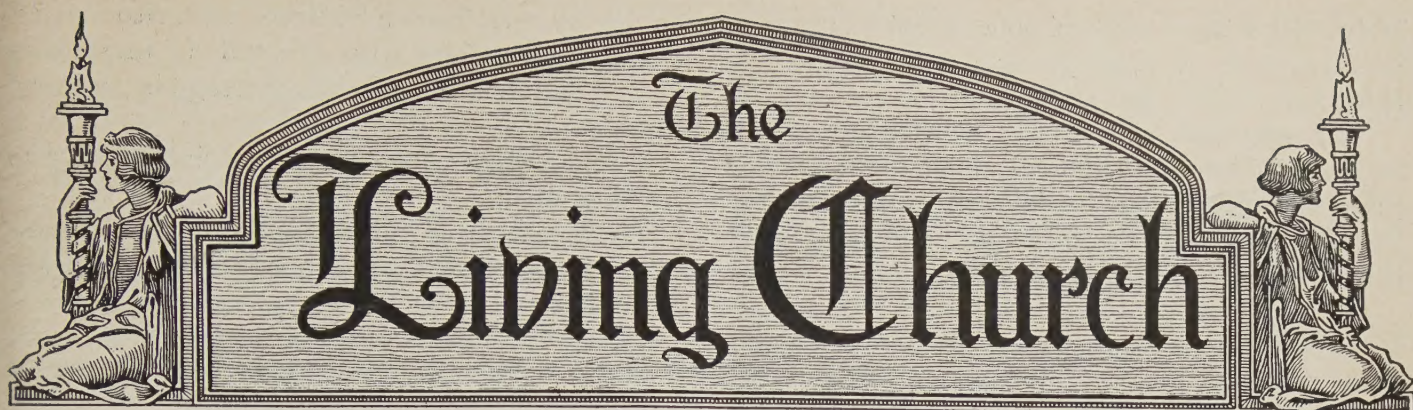
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You will want every one of your Church friends to receive THE LAYMAN'S MAGAZINE.

Turn to Page 16 For a Convenient Order Form



VOL. CII

NEW YORK AND MILWAUKEE, JANUARY 3, 1940

No. 1

EDITORIALS AND COMMENTS

The Editor Announces . . .

BECAUSE of the importance of this announcement I am going to forego the usual "editorial we" and quite frankly share with all the readers of THE LIVING CHURCH my enthusiasm for the new venture that my associates and I are about to undertake.

For fourteen years, first as managing editor and subsequently as editor of THE LIVING CHURCH, I have had the growing conviction that the Episcopal Church needs a new and radically different type of Church periodical. THE LIVING CHURCH and the other Church weekly and monthly magazines reach only a very small circle of readers, and the great bulk of our two million Church members do not read any kind of Church publication, with the possible exception of their parish leaflets. In my opinion that is the primary reason for the widespread ignorance of the Church's ways and teachings and of her national

activities. I am confident that if our people generally had a broader concept of the Church and a wider knowledge of her work there would be no

annual missionary deficit and a new spirit of enthusiasm would be evident in our parishes and missions.

I have given a great deal of thought and study to this matter. My first idea was that what the Church needed was a weekly newspaper of the crusading type—something that would arouse our people to what is going on and would stir them to greater activity. I concluded however that the average layman would not be interested in a Church newspaper, nor is he likely to be attracted by slogans, crusades, or other high powered methods. Correspondence and

discussion of this matter with literally thousands of Church people has confirmed me in this conclusion.

The average man in the pew—and he is the

Announcement

THE LIVING CHURCH takes pleasure in announcing the forthcoming publication of a monthly edition to be known as

The Layman's Magazine

A periodical edited by and for laymen of the Church

The first number will be the issue of February, 1940. The magazine will be included in the regular subscription price of The Living Church, or may be taken separately at only

\$2.00 a year

Morehouse-Gorham Co.

*Publishers of
The Living Church and
The Layman's Magazine*

744 N. Fourth St., Milwaukee, Wis.

individual who is the backbone of the Church—does not want propaganda, but rather entertainment, knowledge, and inspiration.

My associates and I have worked out plans for a new Church periodical along these lines—a monthly publication for laymen supplementing THE LIVING CHURCH, and blending in one magazine this trio of fundamentals for life in our times.

IT IS therefore a great pleasure and privilege to announce that the publishers of THE LIVING CHURCH will this month inaugurate the publication of a new periodical to be known as THE LAYMAN'S MAGAZINE of *The Living Church*.

Subscribers to THE LIVING CHURCH will receive THE LAYMAN'S MAGAZINE as the last issue in every month at no increase over the \$4.00 annual subscription rate.

It will also be possible to subscribe to THE LAYMAN'S MAGAZINE alone at only \$2.00 a year.

THE LAYMAN'S MAGAZINE will be a deliberate departure from the traditional kind of Church periodical. It will be stepped up to match the interesting, challenging, popular magazines on the news stands, but it will have the firmer foundation of a sound moral basis and a purpose to help readers and build up their loyalty to the Church, as well as to entertain them.

THE LAYMAN'S MAGAZINE will not be partisan or controversial. Its columns will not contain technical theological articles nor articles written primarily with the needs of the clergy in mind. It will not assume a knowledge of theology greater than that possessed by the average layman.

On the other hand, THE LAYMAN'S MAGAZINE will contain many features not now found in any of our Church periodicals. Moreover, there will be features of special interest to every member of the family—the man who is a vestryman or member of the Church Club, the Churchwoman who is interested in the Woman's Auxiliary or the work of the church school, the young man or young woman away at college, the boy and girl in school, and even the younger children.

There will be articles on personal religion, worship, the meaning of the Church's seasons, and the ways and teachings of the Church.

There will be a summary of the news of the month in the religious world generally and in the Episcopal Church in particular.

There will be short stories, serials, and special

articles by well-known authors, and also by less experienced writers who can tell an interesting story or deliver a worthwhile message in an interesting way.

There will be features of special interest to Churchwomen.

There will be a children's section, with puzzles, pictures, stories, and other features to delight the youngsters.

There will be reviews, not only of books of interest to laypeople, but also of current motion pictures, plays, and radio programs.

There will be a friendly question box, to which readers can submit their inquiries about any religious matters that interest or puzzle them, with the assurance of a wise and sympathetic answer.

The magazine will contain many illustrations, and will be characterized, I venture to hope, by sound common sense, a kindly sense of humor, and the layman's viewpoint in all things.

THE LAYMAN'S MAGAZINE will in short be the only periodical of the Episcopal Church edited by and for the laymen of the Church and covering every field of interest and activity in which the Church can have its impact.

FOR the past three months I have traveled in many parts of the country and written literally thousands of letters in preparation for this new magazine. I have discussed it with many of the bishops and other Church leaders, both clerical and lay, as well as with all sorts and conditions of Church people—the public for which THE LAYMAN'S MAGAZINE is intended. One and all have received the idea with great enthusiasm, and without any organized campaign over 2,000 subscriptions have already been received.

The first issue of the THE LAYMAN'S MAGAZINE will take the place of THE LIVING CHURCH of January 31, 1940, and will be the February issue. Thereafter, THE LAYMAN'S MAGAZINE will take the place of the last issue of THE LIVING CHURCH in each month.

So we launch our new venture, praying God's blessing upon this undertaking and confident that it will be successful because it will meet a genuine need in this Church of ours. Moreover, I am counting upon your enthusiastic support of this really worthwhile Church project, which I call upon you to share in partnership with me and with the other members of the editorial staff.

Clifford P. Morehouse

EDITOR.

Steps Toward World Peace

GOOD news of this Christmas season included the appointment by President Roosevelt of Myron C. Taylor as his personal representative to Pope Pius XII, and the new peace appeal of the Pope in his Christmas message.

The President's appointment of Mr. Taylor to cooperate with the Vatican in its effort for world peace is a praiseworthy action. It brings into harmony the efforts of two of the strongest forces for world peace—the Vatican and the United States government.

Mr. Taylor himself is a happy selection for this constructive liaison work. A man of great executive ability, he has proved himself a capitalist with a conscience. His appointment by no means indicates government recognition of either the religious or the secular claims of the papacy, but does indicate the determination of this government to cooperate with other peace-loving powers in an effort to bring to an end the destructive wars that are raging in Europe and in Asia.

The Pope wants world peace. America wants world peace. The common peoples of all nations, including the belligerent ones, really want peace. Only a few misguided despotic rulers apparently want war, and perhaps even they would prefer peace if they could find a way to achieve it.

Certainly religious-minded people in this country and the world over want peace. Christianity is *par excellence* the religion of peace on earth. The Christian God is not a God of war, but the Prince of Peace.

Certainly therefore all religious-minded Americans, Catholic or Protestant, Christian or Jew, ought to welcome these new efforts to find a way to world peace. As Mr. Taylor sails to take up his new duties at the Vatican there will go with him the prayers and hopes of American men and women of every faith who feel that no stone should be left unturned to turn the nations of the world into the way of peace.

Church Press Week

THE eight days from January 14th to 21st inclusive have been set apart by the Presiding Bishop as Church Press Week. It is not without design that the "week" has eight days, with a Sunday at each end, for this permits rectors to emphasize the Church press on either of the two Sundays, or better yet to give his emphasis a cumulative effect.

The Church press occupies a unique position in the Episcopal Church. Unlike most American religious bodies, our Church does not have an official Church press. There are only two official Episcopal Church periodicals—the former *Spirit of Missions*, which is hereafter to be known as *Forth*, and the *Historical Magazine*. Each of these is devoted to a special objective—*Forth* to the missionary cause, and the *Historical Magazine* to the preservation and recording of the Church's unfolding history.

Of general Church periodicals having a national circulation, there are four, all independently owned and published—the *Churchman*, semi-monthly, and the *Southern Churchman*, the *Witness*, and THE LIVING CHURCH, weeklies. THE LAYMAN'S MAGAZINE, our new monthly edition, will make five. In addition, there is the *Episcopal Church Evangelist*, published weekly, and various monthly and quarterly periodicals which are the organs of various societies and organizations, or are devoted to special interests; and there are the diocesan periodicals and parish leaflets.

While most of these periodicals are worthy of the support of Churchmen, the special emphasis of Church Press Week is placed on the general Church periodicals—THE LAYMAN'S

MAGAZINE, *Forth*, and the four news magazines of the Church. An attractive poster has been designed by the Department of Promotion, together with a folder describing these five periodicals, and rectors are asked to urge their people to subscribe to at least one of these publications.

The Church press is not a commercial venture. Not one of the periodicals of the Episcopal Church is a profit making enterprise; and indeed not one of them could be maintained without either an official subsidy, as in the case of *Forth*, or the help of generous friends and subscribers, as in the case of the others. Ultimately we hope that the new LAYMAN'S MAGAZINE will become self-supporting, and will also offset the deficit on THE LIVING CHURCH, but even then any profits will be used for the enlargement and improvement of the two periodicals, rather than as private profit.

Moreover, the Church press is one of the foremost missionary and educational agencies of the Church. Through it there is fostered a Church loyalty that breaks down parochial lines, and a knowledge and understanding of the needs, the problems, and the opportunities of the Church. Without a strong Church press, the unity in diversity that characterizes our Church would hardly be possible.

Most of the clergy recognize the value of the Church press. They rightly regard the national Church paper as a sort of extra curate who pays a visit to his laypeople once a week to give them the news of the Church, and to add to their knowledge and appreciation of the Church. The rector who has that concept of the Church press is naturally eager to extend the circulation of the Church papers among his people, and Church Press Week is his golden opportunity to do so.

"Every Church family should take and read regularly a Church periodical," says the Presiding Bishop in his message urging that during Church Press Week "a strenuous effort be made throughout the Church to place Church publications in the hands of our people, and that they be encouraged to subscribe to them and to read them." The editors and circulation managers of the several general Church periodicals stand ready to help every rector accomplish this desirable object.

◆

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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Little Mary Dobe

By the Rev. Robert Y. Davis

Priest in Charge, San Juan Indian Mission

ON A bitter cold day one year ago, a little Navajo Indian girl was brought over rough desert roads from the fastness of the New Mexico wasteland to the San Juan mission hospital near Farmington. Suffering with third degree burns, this child had lain for several days and nights in an Indian hogan while a Navajo medicine man chanted his weird incantations in a futile endeavor to heal the girl. So deep seated were the superstitions and fears of the grandparents and mother that the father was unable to persuade them to allow him to bring the child to the hospital until the medicine man had finished.

It was too late. The night before Christmas Eve as the child lay dying in a dimly lighted room of the little hospital where so many Navajos have come for succor of soul and body, the missionary told the bewildered parents of that wondrous Birth in Bethlehem when Jesus came to tabernacle with men. They were told of that Blessed Mary who wrapped the Christ Child in "swaddling clothes and laid Him in a manger." The sobs of the mother grew quieter. Yes, they wanted this lovely child to be baptized and given the name Mary. She was one of the most beautiful children of any race that I have ever seen.

On Christmas Eve as the snow capped La Plata mountains reflected the brilliant rays of the departing sun, the body of little Mary Dobe was laid to rest. "Jesus called them unto Him and said, Suffer the little children to come unto Me and forbid them not: for of such is the kingdom of God." Shortly afterward a group of Navajos went away into the silence of the desert. But something had happened. There had been the healing touch of the Master. This child's life has not been in vain, for other Navajos hearing of the death of Mary Dobe have brought and are bringing their children in time. Some will live because she gave her life.

As I write this one incident of so many which happen in this field, there are a number of sick children in the hospital but they will be restored to health and will go back to their happy parents. And yet this mission which has already been "cut" to the bone, is faced with another reduction in its appropriations. The Cross which has been a beacon for so many years to the Navajo people in this vast desert region still stands above the Mission. Please God may it remain there until every one of these primitive upstanding people whose feet are so firmly implanted in the past but whose eyes are turned toward the "Sun of Righteousness" will bow before Him Who is Lord of all.

Missions

WHY should the cause of missions be subjected to the necessity of constant appeal? There can be only one limitation to missions and that is the limitation that each one places upon himself. How can anyone say, I believe in Jesus Christ, but I do not believe in missions? And why does anyone, who calls himself a Christian, fail to share in extending Christ's cause? To say I believe in Christianity but I do not believe in missions, is only another form of unbelief in Christ Himself. One might as well say, I believe in morality but I never live it, I believe in honesty but I never practice it, as to say I believe in Jesus Christ but I am not identified with Him. The degree in which Christ is known to us is limited by the extent that we make Him known to others.

—Bishop Woodcock.

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

THE EPIPHANY

JANUARY 6TH

THE records of the Nativity show no clear chronology, and we are wrong if we assume that Christmas is one feast and the Epiphany another. We should regard both as parts of a single festival. The Epiphany puts emphasis on the way in which Incarnate God is a light to enlighten all that look to Him for illumination of the path of life. That thought is the climax of Christmastide.

I need that Light of men.

Without Him, I needs must stumble on in an alien and mysterious world wherein I do not, cannot, with safety take the necessary steps. Without Him, I grope and blunder and am both unhappy in the present and fearful of the future. Not so Jesus. How calmly He moves through the earthly scene—serene, confident, sure—from birth to death and beyond death! The things which to me are shrouded in shadows, half-understood, dreadful, He sees in true proportion. The problem of evil to me distorts all that is; to Him it is a problem solved. The world which to my half-blinded eyes appears as in disorder, dominated by a brooding evil, He perceives as it really is, as it rests in the hand of its Creator and Sustainer. To me, confused in scarce-lit gloom, warring alliances of contending worldliness dominate the landscape; His vision is more clear. To me the Kingdom of God is a far-off, hoped-for dream; to Him it is a present and prevailing reality. "In Him is life and the life is the light of men; and the light shineth in the darkness, and the darkness comprehends it not." So I heard in the Gospel at the beginning of the Christmas season. Now at the end of it, I am reminded of His star.

In the light of Him, it stands revealed that all men are brothers and not, as in the murk of earth they seem to be, hopelessly and by the nature of things divided into class and clan, cleft according to race and nationality and color. "If we walk in the light, as He is in the light, we have fellowship one with another." Is world fraternity always to remain a foolish dream, to which men give lip-service, the while they clamber over one another to places of exploiting advantage? So, to my blinded ignorance, it often seems. That is because I have not looked on Him as He is, on men's affairs as the Christ reveals them. We have, indeed, well-nigh destroyed fraternity—but only in respect to here and now. In the Reality which will prevail, which does prevail wherever men see Jesus, there is fixed, incapable of overthrow, "the fellowship of the mystery which from the beginning has been hid in God."

There is no hope of peace unless men turn to Incarnate God and perceive that brotherhood exists—not as an idea, not as a hope, but as a cosmic fact. Only where we walk in the light do we perceive that the vision of a land where private wealth may safely be hoarded and individual ambition satisfied is only a mirage, spread out of mists which mask a deadly swamp of fratricide. How has the whole world of men gone astray for lack of light whereby to distinguish the real from the plausible! How have I, myself, with that world, lost my way and come on sorrow! Until men look again on Jesus and walk by Him, all peace will remain submerged in endless, fruitless conflict. Let me look again on Him; and I shall go my way even through confusion, even through death, in safety and with a joy that nothing, no one, can remove.

The Cloistered Life

By the Rev. Shirley C. Hughson, OHC

WHEN we speak of the Religious Life, it is necessary for us to remember that it is only one out of many forms of consecration to God and to His service in the Church. It has for many centuries been spoken of as the Life of Perfection, but we shall fall into grievous error unless we keep in mind that all Christians are equally called to attain to a life of perfection. In speaking of the force and sanctity of Religious vows, we must remember that no vow taken anywhere, whatever its nature, can compare in dignity and in force of obligation with the vows every Christian takes at his baptism.

The Religious Life is a vocation within a vocation. The Religious professes vows of poverty, chastity, and obedience. The exercise of poverty eliminates the almost inevitable and disabling anxiety in which those who have to administer money and other worldly goods are liable to become involved. Chastity removes the possibility of being bound by family ties which, good and holy as they are, take from a soul the untrammelled freedom of service which the Religious is called upon to give. And the vow of obedience affords daily opportunity, beyond the ordinary, to mortify that self-will which is the root of every sin which has ever been committed in the world.

But as the Religious Life is a vocation within the vocation which is common to all men, so within the limits of the Religious Life there are three forms of life to which souls may be called. The Contemplative Life is that which is devoted essentially to prayer and to the contemplation of divine things. Whatever else may enter into such a life is contributory, and is done only to secure the conditions best suited for their continual work of prayer.

The Active Life is that form of the Religious Life the primary object of which is to pursue external works of mercy and charity. The third is the Mixed Life, which as the name implies, embraces both the Active and the Contemplative. St. Thomas Aquinas, one of the Church's great teachers, speaks of the Mixed Life as of superior excellence because those who profess it, "stand midway between God and the people, receiving from God through contemplation, and giving to the people through action."

The Active and the Mixed Life are common in the Church throughout the Anglican world, but as Father Huntington used to say, only the work of contemplation can impart force and spirit to our activities. The Contemplative Life is given comparatively little consideration amongst us, and yet perhaps the Church and the world never needed prayer more than in our time—and perhaps there was never a time when men prayed less. One recalls Launcelot Andrewes, Bishop of the great diocese of Winchester, and one of the greatest saints the Anglican Church has ever produced, who was an important court functionary with a heavy and incessant burden of duties upon him. He declared, we are told, that he felt he could not carry the burdens of his day at all unless he had at least five hours of uninterrupted prayer.

If we do not think seriously of the Contemplative Life today, is it that we do not realize fully the nature of the Body of Christ of which we are members? We find in the Body the principle of specialization. St. Paul sets this forth in the twelfth chapter of his first Epistle to the Corinthians. There he describes the work of the members of Christ's Mystical Body, the Church, in an analogy, showing that the separate functions of the eye, the ear, the hand and the foot,

the more comely parts and the parts less honorable, are specialized each in its own work and office, all necessary to each other, and all bound together in one Body and sharing the one divine life of its Head. In every organism, such as the Church, there is, and must be, a division of labor. Some are to work, and some are to pray. Some to be Marys and some Marthas. Some to be active in the world, and some to be as St. Anna of old, who "departed not from the temple, but served God with fastings and prayers night and day." She was the first cloistered Religious.

The Church needs today cloistered communities, men and women who believe in prayer, and will spend their days and nights exemplifying that belief. Like the world about us, the Church today is a maelstrom of social and administrative activity, all of which is good if it is not permitted to eclipse the one factor which can give life and spirit to this work. Many are willing to work, but are there many who cultivate that intenser and essentially necessary form of activity which St. Paul had in mind when he enjoined the Thessalonians to "pray without ceasing"; which our Lord commanded when He said that "men ought always to pray and not to faint"?

THE crux of the whole business lies in the question of a devout nonconformist minister whom a friend of mine met in an English railway train last year. In the course of conversation, the minister kept repeating, "If we believe prayer to be a great power, why do we not pray more?" The testimony of the modern mind, of the whole modern world, is that in order to do a thing at its best, it should be done in a specialized way. The human race has profited enormously by specialized work in science, in education, in industry, and in every other department of human activity. Can it not profit by specialization in prayer? In France there are some 80 houses of cloistered nuns who have divided between themselves the various missions of the French Church in pagan lands, and day by day a large part of their intercession is devoted to praying down from heaven the power and wisdom of God into the hearts of both missionaries and converts. Those who know the vast world-wide missionary work that the French Church is doing, will have no difficulty in divining whence its motive power comes. It is the product of the unceasing intercession of these hundreds of souls whose prayers for the conversion of the heathen cease not day nor night.

The history of the kingdom of heaven on earth has always showed that wherever men and women have offered themselves to God for the work of prayer, He has abundantly blessed their sacrifice. In the Mother Church of England there are nearly a score of houses of cloistered Religious where the perpetual incense of prayer, praise, and adoration rises to heaven continually. I am told that with but one or two exceptions, there are no communities in England which are being blessed with such increase as these. God has made a gracious response to the loving offering of these consecrated souls, and has called many more who are like-hearted to help them in this work for the kingdom. To mention two instances: During the past 10 years the contemplative Society of the Love of God, founded a generation ago by the saintly Father Hollings of Cowley, has required three houses in order to take care of its increase; and some time ago I had the happiness of visiting the enclosed Benedictine convent at West Malling, and learned that they had so many novices that they had to

house them in tiny booths in the quadrangle because there was not room to receive them in the convent.

THERE is no hour of the 24 when the merits of Christ are not being pleaded throughout the world in such houses for the conversion of sinners, for the needs of the Church, for the perils of the nations, and the miseries of the poor. They are strictly enclosed; no disturbing element enters there to draw these handmaids of God from their spiritual wrestling, as they pray down power and blessings from heaven upon this distracted world.

Surely, there must be some in our land whom God is calling to consecrate the fulness of their life and spiritual energy thus wholly to a work of prayer, of intercession, of praise and thanksgiving. Shall it be said of us as was said of faithless Israel of old—"He saw that there was no man, and wondered that there was no intercessor"? In every age, in every land, the Holy Spirit has set His seal upon souls for the honor and the joy, the glory and the thrill, of this work for God. It is not in the market-place that this work can be done; it is not in the rush of a big and busy parish. "I will allure her," said the Holy Spirit, "and bring her into the wilderness, and speak comfortably to her." If there has been little response, is it because we have closed our ears to His loving wooing?

War-Time Communion Service

The following special set of propers of the Holy Communion for Those at War has been authorized by the ecclesiastical authority for use in the Philippine Islands during the present European conflict. It is being used weekly in the cathedral and also has gained general use in the missions of the district, wherein the Bishop has requested that the first free day of each week be given over to a service of special intention for those at war.

INTROIT:—SALUS POPULI

IAM the salvation of my people saith the Lord: in whatsoever tribulation they shall cry unto me I will hear them: and will be their Lord forever. (Alleluia, alleluia) Ps. 78. Hear my law O my people: incline your ears unto the words of my mouth. Glory:

COLLECT

OLORD God who dost hold all men and nations in thine hand, yet didst give thy Son Jesus Christ to suffer death upon the cross that all thy people might thereby be saved: Regard, we beseech thee, those who through the selfishness of men and the greed of nations are now imperiled in body and soul; speedily deliver them from all dangers and hasten thy kingdom of peace and righteousness. Through the same thy Son:

EPISTLE: JEREMIAH 23: 5

BEHOLD the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHT-EOUSNESS**. Therefore, behold the days come, saith the Lord, that they shall no more say: The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country and all countries whither I had driven them; and they shall dwell in their own land.

GRADUAL. Ps. 90

TURN thee again, O Lord, at the last, and be gracious unto thy servants. Lord, thou hast been our refuge, from one generation to another. Alleluia, alleluia. Ps. 31. In thee O Lord have I put my trust, let me never be put to confusion: rid me and

deliver me in thy righteousness. Bow down thine ear to me and make haste to deliver me. Alleluia.

(After Septuagesima or in Eastertide the proper Tract is Alleluia from the Mass for Any Necessity.)

GOSPEL: MARK 11: 22

AT THAT time, Jesus said unto his disciples: Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain: Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you: What thing so ever ye desire when ye pray, believe that ye receive them and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.

OFFERTORY: Ps. 18

THOU shalt save the people that are in adversity O Lord; and shalt bring down the high looks of the proud; for what is God, but the Lord? (Alleluia)

SECRET

MERCIFULLY give heed to the sacrifice which we offer, O Lord; That we, being preserved from all the wickedness of war, may ever be established with the protection of thy sure defence. Through:

COMMUNION. Ps. 31

Bow down thine ear: make haste to deliver us. (Alleluia)

POST COMMUNION

OLORD who hast refreshed us with the Body and Blood of thy dear Son our Saviour, receive our humble petitions on behalf of those for whose safety and deliverance we have offered this sacrifice. Through:

BLACKOUT

HOW frightening a night can be
When eyes are unaccustomed to the dark,
And over-lighted streets have changed
To caverns where but looming shadows mark

The way one's feet have always trod
With confidence! How sinister each sound,
Intensified now motor horns
Are still! One hesitates and turns around

When other cautious steps approach,
And starts, with quickened pulse, to hear the yelp
Of some stray dog, then gropes along,
Unwilling to acknowledge need of help,

Until, through fear, the eyes look up
To focus on a patch of midnight sky,
And find surprising far-off stars
Beyond the chimney-pots are hanging high.

Then something known and long forgot
Comes back to ease the troubled heart again:
The heavens declare God's glory yet,
The firmament His handiwork. Amen!

CAROL M. RITCHIE.

Prayer for the Jews

OGOD, the God of Abraham, look upon thine everlasting covenant, and cause the captivity of Judah and Israel to return. They are Thy people. O! be Thou their Saviour, that all who love Jerusalem and mourn for her may rejoice with her; for Jesus Christ's sake, their Saviour and ours. Amen.

—Bishop Thomas Wilson, A.D. 1663.

Given to Hospitality

By the Rev. William G. Peck, S.T.D.

SCATTERED throughout the New Testament Epistles are several injunctions upon the subject of hospitality. More than once St. Paul tells his converts that Christians should be "given to hospitality," and the writer of the *Epistle to the Hebrews* expresses himself in words which have become part of our common speech: "Be not forgetful to entertain strangers: for thereby some have entertained angels unaware."

My thoughts were turned to this subject yesterday, when I met a country priest, for whom I have promised to perform a Sunday's duties one day next month, in order that he may have a short vacation. He was full of apologies. His parish is a tiny village. He explained that the two big houses were shut up and the families away. There was no other place where he could ask me to stay, and he had been compelled to fix me up at the village inn. This did not greatly distress me. "The innkeeper," he said, "was at Eton and Oxford, but he is a bad egg. He has come down in the world by his own fault. The man who helps him at the inn has recently had a little trouble with the police. I'm awfully sorry, but it is the best I can do."

I told him not to worry. Who am I that I should object to feasting with publicans and sinners? After all, that priest, when he inhabited a palatial vicarage in the North of England, has entertained me royally, many times. And speaking generally, if Christians have not obeyed every apostolic injunction as well as could be desired, they have practised the virtue of hospitality. And where would the Church be, without the readiness of her people to open their doors to their fellow-Christians? Visiting clergy, laymen attending committees and conferences, how much we owe to the kind hosts and hostesses who have welcomed us into their families, given us of their best, endured our idiosyncrasies, and speeded our departure with generous invitations to return! God bless them, I say.

I am qualified to make a judgment upon this subject, for it has been my lot, these many years past, to be almost constantly filling the role of guest. For the past 20 years I must have slept in other people's beds as often as in my own. I have been entertained by Christians in tiny cottages, and by other Christians (wearing titles) in great houses. I have dwelt in the palaces of bishops, and I have slept on hastily improvised shake-downs at the lodgings of curates. I have eaten ornately, amid much silver and cut-glass; and I have eaten otherwise. *When you are in Rome, you do as Rome does.* Upon one occasion I was being entertained at "high tea," at a miner's cottage in Derbyshire. My host had invited a bevy of young people to meet me, and we sat closely packed around a table, upon which the most conspicuous object was large dish of sliced ham. My hostess bade me "help myself," but I was conscious of slight embarrassment. There were no knives or forks! I had to think quickly. Turning to the young lady upon my left, I said, "After you, miss!" She promptly reached forward, seized a slice of ham with her fingers, seized two slices of

buttered bread, and made a sandwich. I perceived that this was the thing to do, and did it. It was a delightful tea-party.

If I cannot suppose that any of my countless hosts and hostesses have concluded, upon my departure, that they have been entertaining an angel, I trust that they have had no great reason for feeling that they have been entertaining a nuisance. I really have tried to behave myself. Some guests are strange creatures. I know a lady—the wife of an English rector—who once entertained a visiting priest whom she had never met before. He went off to his bedroom at night, but she was amazed and bewildered in the morning to discover that he had removed all the pictures from the walls of his room, and had put them out in the passage. The pictures were perfectly respectable. Perhaps he thought them aesthetically unworthy.

One of the delights of hospitality is the opportunity it provides of finding new friends. Another is the variety of humorous situations to which it gives rise—especially when there are children about. The rector of an English parish was expecting the Bishop to dine at the rectory. The rector had a small son, aged 5 years. He impressed upon the

boy that the bishop was a very great and important person, and carefully instructed him that when he spoke to the visitor he must address him as "My Lord." This instruction was repeated for some days before the important occasion, with the result that the boy was filled with nervous apprehension.

THE Bishop arrived, kindly, genial, smiling, but nevertheless august. His voice boomed through the house. The small son was brought in to be introduced.

"Ah, my dear boy," said the Bishop, patting him on the head, "and how old are you?"

"My God, I'm five," said the trembling child.

One day last week, after I had spent the morning lecturing to a company of clergy, I was being most happily lunched by one of their number, in his own home. He, too, has a small son—a lovely little boy, four years old. He and I became friends at first sight. His mother told me a story about him. During the previous week-end they had been entertaining a colonial bishop. When the time came for him to leave them, the little boy duly kissed the bishop, and then stood wide-eyed, watching the proceedings. The bishop shook hands with his host and hostess. Whereupon the little boy lifted up his voice and said, pointing to the bishop, "*But, mummy, isn't he going to pay you anything?*" It seems that the family had recently stayed at a boarding house in a seaside place, and the little boy had been much impressed by the fact that his father had paid money to the lady who kept the house.

I could fill columns of *THE LIVING CHURCH* with stories of my own adventures in other people's houses. But, looking back, I owe a great debt of gratitude to those who have given me, not only food, shelter, and rest, but goodwill, kindness, and self-forgetful service. They have enriched my life. From



"Ah, my dear boy . . ."

many an occasion when I was the mere "guest of a night," have sprung great friendships. I have received the hospitality of England, Scotland, and Wales. I have enjoyed the hospitality of the Russian refugees in Paris, where girls sang Russian songs for me, and presented a ritual gift of wine. But, in all honesty, I must say that I have never been more kindly and generously treated than in America. The American host has a way of convincing you that a guest's wish is law. I sometimes became almost afraid to express an intention to do this or that, lest I should find that it had been done for me, often at the cost of trouble and expense. Every American host of mine made me feel that he was genuinely happy to have me staying with him, and for that reason (as well as for many others), New York, Washington, Baltimore, Phila-

delphia, Evanston, Madison, Boston, New Haven, Wellesley are gracious memories.

We Christians ought surely to persevere in hospitality for is not the center of our holy Faith an act of divine hospitality? We are entertained at no less a table than God's Board. That is the real ground of our friendship. And it is not like the passing acquaintance of the poor earth's dying race. Many of those who have welcomed me in this world have gone, and I shall go no more to their earthly habitation. But there are other mansions: there is another feast. "I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's Kingdom." We have said our last "goodbyes," but we shall come together to that final and fadeless hospitality of God.

Books of the Day

Elizabeth McCracken, Editor

A Pseudonymous Work by Soren Kierkegaard

FEAR AND TREMBLING. A Dialectical Lyric by Johannes de Silentio. Translated from the Danish by Robert Payne. Oxford University Press. 1939. Pp. xv-193. \$2.50.

IN HIS biography of Kierkegaard, Walter Lowrie says: "One who reads today the three pseudonymous works (of which *Fear and Trembling* was one) written for Regina cannot fail to find them interesting, but whether one will understand them is another question." Two main obstacles baffle the reader. First, the naïve treatment by the author of the story of Abraham; and secondly the avowed use of the text to convey a hidden meaning. In his *Journals* Kierkegaard says "the mystification really was that *Fear and Trembling* actually represented my own life." Throughout the volume there runs an undercurrent of reference to that broken engagement with Regina Olsen, which so deeply affected his whole life.

The theme of the essay is the faith of Abraham. Kierkegaard's conception of that faith was that Abraham offered his son in sacrifice, thinking to obey God in defiance of his own moral standards; and that he knew by faith that Isaac would be restored to him, that "God could give him a new Isaac and bring back to life the one who had been sacrificed. He believed by virtue of the absurd." This last phrase is reiterated many times, and seems to mean that Abraham believed that which was incredible and contrary to reason. For Kierkegaard faith and reason were contraries, and to break with reason he ever found beyond his power; at the same time he was convinced that if he had had what he regarded as faith he would not have lost Regina, whom he had sacrificed in a spirit of resignation, believing that he fulfilled the will of God. He contrasts resignation with faith and decides that "infinite resignation is the last stage which goes before faith." And he adds: "The last movement, the paradoxical movement of faith, I cannot perform." Perhaps a key to Kierkegaard's distorted thought may be found in his declared intention "to discover what a tremendous paradox is faith, a paradox which can transform a murder into a holy act pleasing to God, a paradox by which Isaac is returned to Abraham, a paradox which no thought can encompass, because faith begins where thought leaves off" (p. 74).

The first part of the book tells the story of Abraham and his sacrifice of Isaac, with many poetical reflections; the latter part is taken up with the problem as to whether there can be a teleological suspension of ethics, that is to say, whether there is an absolute duty to God in view of which an individual can set aside the moral obligations by which he is bound as a member of society. Is there an absolute duty that an individual owes to God? The fallacies in such a line of questioning are obvious. An easy reply might be that Kierkegaard needed a knowledge of Catholic faith and practice. It is evident that his theology is conditioned by a rigid Lutheranism, but this does not altogether explain his tortured thought.

This volume needs to be taken as a link in the history of Kierkegaard's spiritual development. It cannot be understood if read merely as a single document. The Oxford University Press promises further translations, to which English speaking students

of Kierkegaard eagerly look forward. Meanwhile two volumes already published by the same press may serve as a background for the present study: the *Journals*, translated by Alexander Dru, and the biography by Walter Lowrie.

MOTHER MARY MAUDE, CSM.

The Autobiography of Richard T. Ely

GROUND UNDER OUR FEET: An Autobiography. By Richard T. Ely. Macmillan. \$3.00.

THE title of this book is wonderfully appropriate for this life of an active teacher still living at the age of 85, busily engaged in the numerous interests with which he has been identified all his life. Starting his professional career at Johns Hopkins university under the distinguished presidency of Daniel Coit Gilman, he taught economics there and at Wisconsin, Northwestern and Columbia. It is not only as a teacher, however, that he made a reputation, but as a writer and editor as well. A list of his own books, his articles, and the books he edited fills 15 pages of the autobiography. He was also a publicist and a propagandist and head of the Ely Economic Institute.

Dr. Ely has always had the courage of his convictions. Originally because of his early experiences and studies in Germany he was an advocate of the public ownership of public utilities but he lived to say: "Now when it comes to public ownership of natural monopolies in the United States, things have not turned out as I anticipated they would." Likewise in the matter of religion: he was brought up in the strictest of Connecticut nonconformity, but after various experiences, he says: "I finally went over to the Protestant Episcopal Church, which I thought offered me a fuller and richer life."

Whether or not one agrees with him in his views it must be admitted that Richard T. Ely infused spirit, and brought about a remarkable revival of popular interest, in the science of economics, because he found the neglected but obvious truth that economics deal with man. Before him, economics had been called the dismal science; he helped make it the science of human happiness.

CLINTON ROGERS WOODRUFF.

Reprints of Good Books

PROGRESS AND RELIGION. By Christopher Dawson. Sheed and Ward. 50 cts.

THOMAS MORE. By Daniel Sargent. Sheed and Ward. 50 cts.

THESE are attractive reprints of popular books published by Sheed and Ward, whose large sale has won them this new and cheaper edition. Mr. Dawson's stimulating discussion of the relation of religion to the concept of "progress" in civilization is well known. The Sargent life of Sir Thomas More presents the Lord Chancellor in a distinctly Roman light and prepares us for the picture of him as saint and martyr; but it is a pleasant sketch and well worth one's reading.

The publishers announce several other volumes to be issued in this format, and we may welcome their attempt to make good books available at such a cheap price.

W. NORMAN PITTENGER.

NEWS OF THE CHURCH

Bishop Tucker Sets up Advisory Council

Outlines Duties of Group, Names Bishops Oldham, Parsons, Wilson, and Perry Division Heads

NEW YORK—The Presiding Bishop has officially constituted the Advisory Council on Ecclesiastical Relations, to continue during his pleasure, according to announcement from Bishop Tucker's office on December 18th.

The duties of the council, as defined by Bishop Tucker, shall be "to ascertain all available facts and information and advise the Presiding Bishop, concerning the relationship of this Church with other Churches and religious organizations; to disseminate all such and other information as in the Presiding Bishop's judgment should be released for the edification or protection of the clergy and laity of this Church or those of any other Church or religious organization—and such other duties and responsibilities as may from time to time be assigned to it by the Presiding Bishop.

Members of the council appointed to serve until the next General Convention and until their successors are appointed are Bishops Oldham, Parsons, Perry, and Wilson; the Rev. Messrs. Francis J. Bloodgood, William H. Dunphy, J. G. Hammersköld, Edward R. Hardy, Floyd W. Tomkins, and Howard C. Robbins; and James G. Mitchell, Clifford P. Morehouse, Editor of THE LIVING CHURCH, the Hon. Origen S. Seymour, and Edward K. Warren.

The Presiding Bishop has appointed the Rev. Dr. Floyd W. Tomkins counselor of the council, and has set up the following divisions: Relations with the Anglican Communion, Bishop Perry, chairman; Relations with the Orthodox and other Eastern Churches, Bishop Wilson, chairman; Relations with Protestant Communions, Bishop Parsons, chairman; Ecumenical Movements, Bishop Oldham, chairman; Study and Research, the Rev. William H. Dunphy, chairman; Division on Work under the Anglican Bishop in Jerusalem, chairman ex-officio, the Presiding Bishop.

Britain and Germany May Exchange War Chaplains

Passed by British Censor

LONDON (RNS)—A scheme whereby British chaplains would go to Germany to minister to British prisoners of war and interned civilians, and German pastors would go to Great Britain to look after German prisoners, is being considered here, according to the Rt. Rev. Basil Staunton Batty, Anglican Bishop for North and Central Europe.



MISS POWERS

More Thorough Training of Women Workers in Colleges Begun by National Council

NEW YORK—A plan for more thorough training for women workers in colleges and universities was inaugurated January 1st, when Mary Campbell Powers began work at Louisiana state university, where the Rev. Joseph S. Ditchburn, Baton Rouge, is in charge of what is considered one of the best examples of effective student work in the Church.

Miss Powers' appointment by the National Council's Division of College Work and Youth was made possible through the coöperation of the Church Society for College Work. She is the first of what it is hoped may be a number of women workers who will be placed at stronger student centers for a training period, on temporary appointment.

The work at Louisiana state university centers in the David Sessums memorial student center, with Mr. Ditchburn in charge, and a ministry to the spiritual and social needs of about 450 Episcopal students.

Miss Powers is a graduate of Vassar college, with a degree from Columbia university. She subsequently did special work there. Her experience includes teaching in Church schools, leading discussion groups, and two years as director of religious education at the Church of the Advent, Cincinnati, Ohio.

While studying at Columbia she lived at International House, and is much interested in racial problems. She has traveled widely in the United States and Europe, and joins the National organization with enthusiastic recommendations from those with whom she has worked, as well as from her instructors and advisors in college.

Church Press Week Enlists Coöperation

"Every Church Family Should Read Regularly a Church Periodical"—Slogan for January 14th to 21st

NEW YORK—"Every Church Family Should Read Regularly a Church Periodical," is the Presiding Bishop's slogan for Church Press Week, January 14th to 21st. This Churchwide movement to induce people to subscribe to and also to read Church papers is enlisting particularly the active coöperation of the clergy who are planning to speak to their people, to place copies of Church papers in the hands of Church members, and to do all in their power to assure that subscriptions are sent in.

"No one knows who coined the often-heard phrase, 'abysmal ignorance,'" said the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, "but every Church editor knows that his publication helps to combat such ignorance, and that continuous reading of a Church paper will do much to educate the reader up to the point of intelligent understanding of the Church and its program of work in parish, diocese, nation and world."

"Church papers are dull and stuffy," said a vestryman the other day; asked how long it had been since he had seen one, he confessed that it was several years.

PRESS KEEPS PACE WITH TIME

"The Church press has kept step with the times," said Dr. Sheerin. "Formats have been improved, range of topics has been broadened, pictures are aiding more and more to stimulate interest. Compared with the trade journals of commerce, the Church papers stand well to the front, this on the authority of a trade paper editor writing recently in *Printer's Ink*.

"Church Press Week is one way of destroying the delusion that religious publications are not interesting and readable."

"People of the Church have a wide variety of publications from which to make selection," Dr. Sheerin pointed out. "Three national weekly papers, one published twice a month, the National Council's own monthly magazine, 80-odd diocesan papers, and several thousand parish papers of all sizes and styles.

"In addition, excellent papers come from some of the mission fields, notably the Phil-

Spirit of Missions Takes Modern Form, New Name

NEW YORK—The promotional organ of the National Council will appear as a new streamlined publication, according to staff announcement. In keeping with its modern dress, the name of the magazine has been changed from the *Spirit of Missions* to *Forth*.

The announcement was made at the beginning of Church Press Week.



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WEEK CAN BE VERY SUCCESSFUL

"Church Press Week can be highly successful in every parish and mission," said Dr. Sheerin, "given local interest, local organization, and local promotion. Thousands of new readers of religious periodicals will line up with what the Presiding Bishop has asked of the whole Church: increased interest and support, deepened devotion, advance movement throughout the whole Church in all of its varied activities."

Extensive plans for Church Press Week, now being made by the national Church magazines, include several innovations, most notable of which is the appearance of an entirely new periodical. Published by Morehouse-Gorham Co., publishers of *THE LIVING CHURCH*, the new periodical, *THE LAYMAN'S MAGAZINE*, will appear first at the end of this month. [It is described elsewhere in this issue of *THE LIVING CHURCH*.]

The Witness, another Episcopal magazine, recently announced a change of policy. Each month one weekly issue of the publication will present a review of the news of Churches of all denominations and a special feature article by a non-Episcopalian. The review and the feature are designed especially as an attraction to non-Episcopalians.

Plans for the *Southern Churchman* and the *Churchman* have not yet been announced. It is expected, however, that each of these publications will make a strong effort to get reader attention during Church Press Week.

In sponsoring Church Press Week for the first time, the National Council is doing elaborate publicity work. A large and attractive poster is being sent to each rector of the Church with the request that it be placed in a conspicuous position. In addition, the Council has prepared a special booklet of information on Church magazines. The booklet will be distributed throughout the Church.

House of Good Shepherd, Utica, is to Discontinue Nursery Work

UTICA, N. Y.—Because of the rigid requirements of the New York state board of health and the Oneida county welfare department, that institutions for child care shall maintain separate buildings for infants and children of school age, the board of managers of the House of the Good Shepherd, Utica—an institution of the diocese of Central New York for the care of orphans and dependent children in the diocese of Central New York—has decided to discontinue temporarily its nursery department.

This action was taken at a recent meeting of the board, when it was found that a steady reduction of income from invested funds, a decline in contributions, and increased cost of maintenance, made it impossible to consider at the present time the erection of new buildings and the employment of an additional and separate staff for them.

Mark Anniversary of Bishop Brent's Death

Notables Attend Dinner Which

Also Commemoration of 25th Year

of School for Moro Boys

NEW YORK—The 10th anniversary of the death of the Rt. Rev. Charles Henry Brent, former Bishop of Western New York, and previously of the Philippine Islands, was marked by a dinner here December 17th.

Former Senator George Wharton Pepper of Pennsylvania presided at the dinner, which, in addition to commemorating Bishop's death 10 years ago, also marked the 25th anniversary of the founding of the School for Moro Boys by Bishop Brent in Jolo, P. I. Mr. Pepper described Bishop Brent as one who "laid down the pathway of life in which those of us of uncertain tread can find peace."

W. Cameron Forbes, governor general of the Philippine Islands from 1909 to 1913, explained that it was not until 1913, after American occupation of the islands, that these 400,000 "lawless, intractable, fearless, and almost fanatical fighters" accepted American supervision, and declared that "the magnitude of Bishop Brent's service cannot be appreciated."

Messages were read from many of a long list of distinguished governors general of the Philippines and from many of military leaders who served in the islands, including Gen. John J. Pershing, R. Admiral Harry E. Yarnell, USN (retired), Lieut. Gen. Hugh A. Drum, army, commander of the 2d corps army, and Major Gen. James G. Harbord, army (retired).

GREETING FROM PAUL MC NUTT

Paul V. McNutt, governor general from 1937 until last July, now the Federal Security administrator, sent a message asking to "convey my very best wishes for the success of the Moro school."

Attorney General Frank Murphy, who preceded Mr. McNutt as Governor General, sent a message praising Bishop Brent and the Moro school.

Other messages were read from Hon. L. Stimson, and Col. Theodore Roosevelt, former governors general; also Bishop Manning of New York; Bishop Ward of Erie, Dr. Mary E. Wooley, president emeritus of Mt. Holyoke college; and John R. Mott, Dwight F. Davis, and others.

Speakers were, in addition to Mr. Forbes, Miss Katherine Mayo, author of *The Isles of Fear*, a study of the Philippine Islands, who declared that "no government which changes its policy every four years or is likely to do so, is likely to give a steady and steadfast administration to people such as the Filipinos," the Rev. Dr. Remsen Ogilby, president of Trinity college, Hartford, Conn., and author of a forthcoming biography of Bishop Brent; the Rev. William Adams Brown; and Dr. Stephen P. Duggan.

Church Consecrated by Bishop Dagwell

Ceremony is Final Act in Long
Story of Struggle and Courage
on Part of Congregation

PORTLAND, ORE.—Bishop Dagwell consecrated a new church building at Bandon on December 9th. Behind this statement is a story of courage and determination on the part of the Bandon congregation.

Just a little over three years ago this small coast community was almost completely destroyed by forest fire. St. John's church was reduced to a charcoal outline on a barren lot. Two communicants lost their lives in the fire. Nearly all of them lost their homes and all their possessions.

Many had to move away since they no longer had either homes or jobs. There were difficulties in rebuilding the community. But the Bandon people have persisted in their efforts, and the members of St. John's mission have also persisted in their determination to rebuild their little church.

The new building is a combination church and parish house. Many interested friends throughout the diocese and some even farther away have contributed toward the building, and a number of gifts and memorials are included in the equipment.

With this help and the local efforts, under the leadership of the Rev. George Turney, it has been possible to raise the necessary funds and take advantage of a final payment gift from the American Church Building Fund.

Congregation of St. George's, New York, Addressed by Miss Jefferson

NEW YORK—That the congregation of St. George's church, New York, might be informed of the religious education program of the parish, Miss Margaret Jefferson, recently placed in charge of that program, was given the sermon period on a Sunday morning early in December to tell of the plans and the work.

Miss Jefferson said that the basis on which her work is done is that of the education of Jesus. He "increased in wisdom and stature and in favor with God and man."

"We need to increase in wisdom," she said, "through learning more about the Life of Christ, through learning the Bible and Prayer Book, and how to apply these great truths to life today."

To Further Interfaith Relations

NEW YORK (RNS)—A three-point program stressing interfaith coöperation and designed to "energize the religious life of American Jewish communities," was adopted by the United Synagogue of America, central body for conservative Judaism in this country, at its semi-annual meeting here.

Honored for His Service for Benefit of Mankind

NEW YORK—Spencer Miller Jr., industrial consultant of the National Council of the Church, was recently elected a member of the National Institute of Social Sciences, in recognition of "his services for the benefit of mankind."

The national institute, which was founded in 1865, is one of the oldest bodies concerned with making national awards for distinguished service to humanity. Last June Dr. Miller was given the Rutgers university award for distinguished public service "in promoting a spirit of understanding among those who have to do with the relations between employers and workers."

Rev. Luther Tucker Says He Broke Japanese Laws

SHANGHAI—Unconscious violation of a Japanese law against spreading false information and rumors and another special regulation against "disturbing literature" was admitted by the Rev. Luther Tucker, December 21st, in an interview here.

The Rev. Mr. Tucker, who had been detained in Japan for several months before receiving suspended sentence of four months in prison, arrived in Shanghai four days before Christmas. He declared that there had never been the "slightest duress, pressure, or hardship" in his treatment by Japanese officials.

"As a secretary of the World's Student Christian Federation," Mr. Tucker told a representative of the United Press, "I helped to interpret the Chinese and the Japanese to each other, aiming to avert a break in their Christian fellowship. In Japan this meant helping Christians to understand some of the terrific consequences of war."

[A priest of the Episcopal Church, the Rev. Luther Tucker represents the World's Student Christian Federation, not the American Church Mission. He is not related to the Presiding Bishop.]

Missionary Projects Taken by Dioceses

Suggestion of Presiding Bishop
is Acted on by 50% of Units
in Church

NEW YORK—More than half of the dioceses of the Church have accepted the suggestion of the Presiding Bishop and taken educational missionary projects for 1940.

Under this plan, the diocese and its parishes will be put in direct contact with the mission fields which they elect, and a constant flow of informative materials will be sent to the diocese in question by the National Council.

The Presiding Bishop has emphasized in each project case that the purpose of the system is educational and informative and not financial. He has asked those in the mission fields to refrain from any financial appeals to the dioceses or parishes adopting them.

Neither are the educational projects "designated" from a budget point of view. Those dioceses and parishes taking projects will remit their missionary funds in the same way as before, and Bishop Tucker points out that "assigned projects are part of the regular budget of the National Council" unless specific arrangements have been made for a "special."

"I am gratified at the reception which the bishops and clergy have given this suggestion," said Bishop Tucker. "It is part of our long-time educational program to develop an informed laity on all phases of our work."

Chimes Dedicated by Bishop

CAMDEN, ME.—A chime of bells was dedicated at St. Thomas' church here at the late morning service on the Third Sunday in Advent, by Bishop Brewster of Maine, assisted by the rector, the Rev. William E. Berger. The 11 bells were the gift of the late Miss Mary Sophia Smart.



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Church Youth Leader Says America Must Stay Out of War and Get in on Peace

GREENSBORO, N. C. (RNS)—Edwin Espy, youth secretary of the World Alliance for International Friendship through the Churches, told foreign students gathered here for the second annual International Weekend that "America must keep out of war today but get in on the peace tomorrow."

Espy declared that the peoples of all countries involved in the present European conflict think they are fighting a war of self-defense.

"Nobody knows exactly why they are fighting the war; the issues are confused," he said. "We cannot say that justice is all on one side and injustice all on the other side. None of the peoples of Europe really wanted this war to happen.

"America has got to keep out of this war," the speaker declared, "America has got to remain neutral politically, but America should not remain neutral in terms of opinion; America has to share in sufferings of the whole world for humanitarian reasons—she must share by gifts; you must do all you can to get over the defeatist idea about war and peace; let America do all in its power to influence the establishment of a just peace—regardless of who wins.

"America must help in the maintenance of the peace; America must help create a world ethos—she must help people to see there is a goal deeper than any one country."

Asks 18 Arkansas Clergy to Make Diocesan Survey

LITTLE ROCK, ARK.—Eighteen clergy of the diocese have been enlisted by Bishop Mitchell of Arkansas to make a survey of the Church in Arkansas.

The Bishop asked that his surveyors, either through personal visit or correspondence, "find whether there are any unaffiliated Episcopalians in the respective communities of your district; if so, make a list of them and supply the list to the Bishop, who in turn will see that copies of the *Arkansas Churchman* are sent to such persons.

It is also desired to "ascertain how many persons are not affiliated with any Church, by approximating attendance of other Churches and deducting from total of population."

Bishop Mitchell hopes that the survey may be completed in time for presentation to the executive council late in January, and that the results may be helpful in extending the work of the Church throughout the diocese.

Rev. Grieg Taber to be Honored

NEW YORK—The new rector of the Church of St. Mary the Virgin here, the Rev. Grieg Taber, will be the guest of honor at the Catholic laymen's club dinner, to be held January 9th. Speakers will be Bishop Manning, the Rev. Messrs. Granville M. Williams, SSJE, Allen G. Whittemore, Frederick S. Fleming, and J. H. Randolph Ray, and the Honorable Clinton Rogers Woodruff, associate editor of THE LIVING CHURCH.

Bishop Freeman Talbot on "Church of America"

Says America May Become Arbitrator
of World's Peace, Since She is in
Strategic Position

WASHINGTON—"America is being drawn closer and ever closer into the position of such strategic importance that she may become the ultimate arbiter of the world's peace," Bishop Freeman Talbot of Washington said in his New Year message over the Episcopal Church of the Air on Sunday, December 31st.

"Allowing for all the trials, misfortunes and disappointments that have marked the course of the year now drawing to its close, any just appraisal of our life discloses more assets than liabilities," Bishop Freeman said, "and we have abundant cause to thank God for blessings and gifts that give promise of better, happier days ahead.

"As a people, with all our deficiencies, our blundering systems and our lack of general judgments, we are still by comparison a nation blessed and gifted above others. This is not a time for selfish felicitation. It is a time to emphasize our freedom from responsibility for a war that has once again plunged the peoples of Europe and Asia in a titanic and awful struggle. Proud isolation cannot be in a world such as the one in which we live.

"Happily, we have resolved to maintain our independence and to avoid entangling alliances in the strife of Western Europe. Let us believe that such a course gives us the freedom to share with greater wisdom and statesmanship in the readjustments that must follow the strife of nations.

BANISH CLASS AND RACIAL HATREDS

Calling upon Christian people to "banish all class and racial hatreds," to prevent curtailment or impairment of freedom of worship, to "revive throughout the nation that kind of moral and spiritual courage and strength that shall enable us to meet the critical days that lie ahead," Bishop Freeman declared that "our future will be determined not by the renewal of the golden standard, but by a fresh recognition of the standard of the Golden Rule."

"We do not face the New Year with fresh and misgivings," Bishop Freeman concluded, "because we believe that the exigencies of the present hour are so portentous that the serious thinking of our people is forcing them to turn again to reflect upon the indispensability of the ideals and principles on which this Republic was founded. They will not yield to importations from abroad, nor will they be persuaded by the shallow sophistries of mountebanks and charlatans.

"Too much is at stake. She stands to lose with those who are nearest kin to her, the English-speaking peoples, for democracy, equity, justice and common decency in all relations with the world about her. Her Government has a prescribed course and the lanes are known to her. Her pilots must steer her through waters that are safe, and on the destiny of her avowed choice. It is such belief in better days and better things that prompts us to say to every fellow citizen, nation over, 'A Happy New Year and a blessing of Almighty God on every household.'"

Pensions Now Paid to 2,500 Persons

William Fellowes Morgan Sr. Says
Fund Pays Out \$1,347,000 Yearly
to Clergy, Widows, Orphans

NEW YORK—The Church Pension Fund is now paying pensions to approximately 2,500 retired clergy-men, widows, and orphans of the Church, at the rate of \$1,347,000 a year, according to a statement issued December 27th by William Fellowes Morgan Sr., president of the Fund.

The average age allowance is \$1,000 annually, but it is expected that this average will increase substantially in the future. Referring to subsidiaries and affiliates of the Fund, the statement continues:

"The Church Life Insurance Corporation has ordinary insurance in force of \$25,000,000, assets of \$5,500,000, and a surplus of approximately \$1,000,000. The Church Properties Fire Insurance Corporation has insurance in force of over \$91,000,000."

The combined assets of the Church Pension Fund and its affiliated organizations, which include the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, now amount to \$40,000,000, it is stated.

In an informal report summarizing the developments of the year, Mr. Morgan stated that the affairs of the Church Pension Fund and its affiliates are progressing in a highly satisfactory manner. He estimated that the average interest earned for 1939 would be only about 3% but pointed out that this was, in a large part, due to the cautious investment policy which the Fund has followed in recent years, one of the results of which is that more than 60% of the bond portfolios mature within ten years and over 30% within five years. The major part of the Fund's investments is in bonds.

VIEWS SOCIAL SECURITY ACT

Mr. Morgan's statement referred also to the possibility of an amendment to the social security act, as a result of which Churches might become subject to taxation by the federal government. The National Council of the Church, although an executive body without power to bind the Church in matters of policy, recently went on record as favoring the inclusion of Churches under the old age section of the social security act but not under the unemployment section. The trustees of the Church Pension Fund take a contrary position, believing that such a move might seriously affect the Fund.

The present officers of the Church Pension Fund, aside from William Fellowes Morgan Sr., president, are: Bishop Davis of Western New York, the Honorable Frank L. Polk, and Bradford B. Locke, vice-presidents; and J. P. Morgan, treasurer. The Fund was established in 1917, and is operated upon an actuarial reserve basis, having been a pioneer in this respect among pension systems in the country.

Rector's Play Accepted by Well-Known Publisher After Successful Parish Showing

BOSTON—When a rector evolves an original idea that "goes over big" in connection with a parish sale, and when a well-known firm of publishers think it so good that they purchase the idea expressed in a play, it is news. That has happened to the Rev. Charles O. Farrar of St. Paul's church, Newton Highlands, and chairman of the diocesan commission on Church drama and pageantry.

Last summer Mr. Farrar wrote a short play. The action centers around a poor New England family in the New Hampshire hills. The little homestead, its occupants, and the group of neighbors were all moved to the stage of St. Paul's parish house to provide a background for the annual Church fair in November. The fair ended with one of the traditional good old turkey dinners, and at its close the dinner guests formed the audience for "A Country Auction."

Sorrow struck the little homestead on the stage; the relentless Phineas Pinchpenny was about to foreclose the mortgage; the money saved to meet the latter had been lost and the auction of the family's most prized possessions begun.

The bidding on the first item was part of the play; then the lights went up and the auctioneer invited the "city folks" on the floor to join in—which they did with good will for the articles auctioned had been appraised and the list circulated around the community several days before the auction. Women in play costumes sold pink lemonade to those on the floor.

When the play was resumed at the end of the auction the money was found in an old violin. Happiness reigned.

The adaptability of this play is one of its useful features. While the Newton Highlands parish allowed all who had purchased dinner tickets to use the stub as admission to the play, and charged a small sum for those attending the play alone, there are innumerable other ways of adapting to local conditions this homely and effective entertainment.

Conference on Work With Boys Held at St. John's in Detroit

DETROIT—A conference centering around the work with boys and young men in the diocese of Michigan was held on December 17th at St. John's parish house, Detroit. The conference was for Brotherhood of St. Andrew chapter officers, clergy, the diocesan young men's council, and Brotherhood of St. Andrew "alumni."

The specific purpose was to present constructive ideas for chapter programs, and with this in mind the chairman of the meeting, Geoffrey Matthews of St. Paul's church, Jackson, arranged with Allan L. Ramsay (formerly diocesan director of boys' work and now a student at the Seabury-Western theological seminary) to bring to the meeting a group of young men from the Jackson parish. This group presented a demonstration Chapter meeting in which many different types of activity were included.

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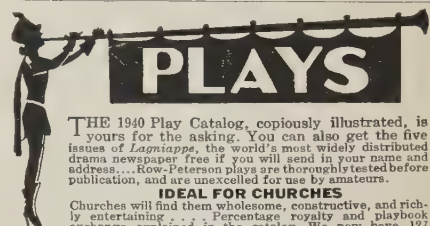
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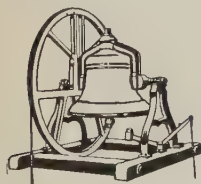
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Intercommunion is Discussed by Greeks

Church of Hellas Again Studies Anglo-Orthodox Relations and Question of Anglican Orders

By W. A. WIGRAM

LONDON—The question of Anglican orders, and of possible Anglo-Orthodox intercommunion, came up once more for discussion in the Synod of the Orthodox Church of Hellas recently.

On this occasion it was a suggestion from the Archbishop of Canterbury that brought the question upon the tapis, for his Grace had asked whether the Church of Hellas would be disposed to welcome the arrival in Athens of such a commission or deputation of Anglican theologians as visited Bucharest not so very long ago.

It is possible that the fact of the promotion of the Great Archimandrite Constantines of the Orthodox Church in London to the post of Archbishop of Corinth gave the occasion for this suggestion. The new Metropolitan is a personal friend of the Archbishop of Canterbury, and of many Anglican clergy.

The matter was handed over, for theological consideration, to the theological school of the University of Athens, and the committee appointed to discuss the matter sent in its report to the Holy Synod of the Church, which then proceeded to pass its own resolution on the matter.

That decision was that so important a matter lay really within the competence of the whole Orthodox Church only, and so ought not to be settled by any branch of that communion on its own authority.

NO OBJECTION TO PRELIMINARY STUDY

Still, there was no objection whatever to preliminary study of the question by theologians of any such autocephalous Church duly appointed to such work by their own Church leaders, and this was accordingly done. The commission arrived at a decision that was endorsed by the Holy Synod of the Church, a decision that may be reviewed by the Great Synod of the whole Hierarchy of the Church, for the "Holy Synod" is a permanent committee of the greater body.

In such a matter, however, the Great Synod is hardly likely to disagree from the judgment of the selected theologians or from the "Holy Synod." It will be noted with interest that the body of theologians to whom this question was remitted were laymen, professors of the Athens university. It shows the position of the laity in the practical management of the Orthodox Church.

The decision was that as regards the case of any Anglican priest or deacon who may come over to the Orthodox communion, the Church of Hellas would follow what has come to be the established practice in these not very common cases, which is as follows:

Strictly, the Orthodox Church recognizes her own sacraments alone as valid, and does not count valid those of any body of

any variety separated from her own communion. She is the Orthodox Church; the existence of any other Church that is not Orthodox is a contradiction in terms.

Heresy or schism invalidate all sacraments inevitably, and those of the Church of Rome, for instance, as are invalid those of any Protestant. Is not the Church of Rome the first and worst of Protestant bodies, in that she has put the judgment of an individual Bishop—though a distinguished one—above that of the voice of the Church at large?

This position, be it noted, is most strictly logical, and the inevitable conclusion of a way in which the Orthodox theologians envisage the sacraments. Sacraments are the heritage and gift of the Orthodox Church, which is the Body of Christ; they are at once the channels and the outcome of her life. If you have separated yourself from that body, you have no more share in its life than has, say, a severed hand in circulating blood of the body to which it belonged. Reunion is of course thinkable enough, for "God is able to graft them again," but while they remain separate they are cut off from the life of the Church inevitably.

"OECONOMIA"

Yet, according to the principle of *oeconomia* (which is not "economy" in the sense, but the right of the "economus," the steward of the household to exercise administrative discretion in the execution of the standing orders of the master which he has no authority to alter), this rule is not followed. In the case of clergy who come over to Orthodoxy, the ordination they have already received ought to be recognized. Any further steps depend on theological questions which were not before the commission.

Meantime, the Sacred Synod welcomed the idea of the coming of a commission from the Church of England to discuss matters further, so soon as the times shall allow, and will be delighted to receive it, particularly in view of the ancient friendly relations that have existed between the Churches, and the great benefit that an agreement would bring to both.

The problem of any terms of intercommunion was not raised at all. Both the full and full recognition of the sacraments depend on theological questions which previous discussions between experts have shown to be on the way to settlement are not formally settled as yet.

Transitory political troubles apart, the real trouble in both the Churches concerned has been the difficulty in both Churches in getting good but ignorant conservatives on both sides to see that the other is really much nearer to them than they have been in the habit of thinking.

Duluth Increases Pledges

ST. CLOUD, MINN.—An increase in pledges of nearly 33-1/3% over last year was reported to the Presiding Bishop of the Duluth diocese by Bishop Kemerer for the diocese of Duluth.

Bishop Kemerer assured Bishop Tuttle that Duluth will pay \$3,000 for 1931, which is an increase of approximately \$1,000 amount sent by the diocese to the mission fund last year.

Theological School is to be Moved Soon

Chinese House of Bishops Decides
New Buildings Must be Obtained;
Japanese Are Camped Next to Old

SHANGHAI, CHINA—When the House of Bishops of the Chung Hua Sheng Kung Hui met here December 3d, the board of directors decided that Central Theological School, which during the past year and a half has been carrying on in Peking, should be moved back to Nanking as soon as possible.

This decision was made even though it will not be possible to use the old buildings, which have been looted. There is now a Japanese military camp next door to the old buildings. But it is expected that buildings can readily be rented in another quarter of the city.

As reported in a cabled story in the December 13, 1939, issue of THE LIVING CHURCH, the House of Bishops accepted the resignations of three bishops: Bishops Norris of North China (Peking), Hind of Fukien (Foochow), and Huntington of Nanking. The resignation of assistant Bishop Ding of Fukien was also accepted.

The Rt. Rev. Dr. T. A. Scott was nominated Bishop of North China; the Rt. Rev. C. B. R. Sargent, now assistant Bishop of Fukien, to be Bishop of Fukien; the Rev. Lloyd R. Craighill, to be Bishop of Nanking; and the Rev. John Wellington, to be Bishop of Shantung.

The Rev. Dr. Y. Y. Tsu was elected assistant Bishop of Hongkong, for work in the provinces of Yunnan and Kweichow. Bishop Scott was elected chairman of the House of Bishops.

Atlantic City Choirs Carol in

Department Store Each Evening

ATLANTIC CITY, N. J.—The churches of Atlantic City have for several years cooperated in an interesting feature of the Christmas season in this city through the enterprise of a local department store. At eight o'clock each weekday evening from December 9th to 23d a Church choir sang carols in the store. These were frequently broadcast through loud speakers in the union station; the company made a donation to each Church sending its choir.

The choir of the Church of the Epiphany, Frank McAdam, choirmaster; the choir of the Ascension, under A. E. Weeden, who conducted the Mass choirs for the 1934 General Convention; and the choir of All Saints', under Miss Elsa Meyers, took part this year in the program.

Mission at Negro College

OKOLONA, MISS.—Rev. Richard T. Middleton, of Columbus, has concluded a mission at St. Bernard's, Okolona, the chapel of the Okolona industrial school, a junior college for Negroes. This was the first mission ever held here.

NECROLOGY



May they rest
in peace.



GEORGE F. J. SHERWOOD

BUFFALO, N. Y.—The Rev. George Frederick John Sherwood, rector emeritus of St. Jude's church, Buffalo, died here on December 15th, at the age of 80.

He was born in Canada and was a graduate of the University of Toronto, from which he received his degree of Bachelor of Arts. He was also a Bachelor of Divinity from Huron college in Canada.

He was made a deacon in 1894, and a priest in 1898. He served as professor of English at Huron college, London, Ont. and as rector of the parish church at Thamesville, Ont.

For 35 years he was rector of St. Jude's parish in Buffalo. Since 1934 he had been rector emeritus. His work as a parish priest was very notable, and his character one of singular beauty.

His funeral was held from St. Jude's church on December 18th, with Bishop Ward of the diocese officiating.

MRS. JESSIE I. EASON

WATERTOWN, N. Y.—Bishop Coley officiated at Trinity church, Watertown, on the afternoon of Wednesday, December 13th, at the burial service for Mrs. Jessie I. Eason, who died December 11th. He was assisted by the Rev. Walter C. Middleton, rector of the parish, the Rev. Dr. Herbert G. Coddington, retired, and the Rev. Bradford H. Tite, rector of Grace church, Syracuse.

Mrs. Eason, wife of the late Rev. Dr. Francis W. Eason, former rector of Trinity church, dean of the convocation, and prominent in the affairs of the diocese of Central New York for many years, died

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at the home of her daughter, Mrs. Frederic Rea Hearne, in Toronto, Canada. She was born at Middletown, Conn., July 6, 1869, and on June 10, 1896 was married to Dr. Eason.

JAMES M. HAMILTON

LOS ANGELES, CALIF.—Dr. James Madison Hamilton, long a member of St. Paul's cathedral here, died December 9th. Born June 19, 1868, in Richford, Vt., he was the son of James H. and Ellen M. Goff Hamilton.

In 1891 he was graduated from the University of Vermont with the degree of Bachelor of Arts. Two years later he was graduated from the medical college at the university. The same year he married Effie Ruth Mills of Richford.

Dr. Hamilton was instrumental in organizing the Proctor hospital in Proctor,

Vt. He served as a major in the Spanish American war. For 10 years he was treasurer of the New York and New England association of railway surgeons, and until 1933 he was editor and publisher of the association's yearbooks. He also served the United States during the World war.

In 1939 he removed to Los Angeles because of ill health. Long a devoted Episcopalian, he had been a member of St. Ann's church in Richford, Vt., of Trinity church in Rutland, and now he became a member of St. Paul's here. He was one of the oldest members of the Brotherhood of St. Andrew.

MRS. MARY S. PENICK

TUSCALOOSA, ALA.—Mrs. Mary Shipman Penick, widow of the Rev. Edwin A. Penick, and mother of Bishop Penick of North Carolina, died here recently. Bishop

Penick came here immediately. Funeral services were held December 17th at Christ church, Tuscaloosa.

MRS. MARY V. SAUMENIG

ROME, GA.—Mrs. Mary Veal Saumenig, wife of the Rev. H. Fields Saumenig, rector of St. Peter's church here, died November 6th, as the result of an automobile accident.

Mrs. Saumenig was the daughter of late J. E. and Mary McDonald Veal. She was born in Rome, and had held a prominent place in the religious, educational, musical, and social life of the city. In her early womanhood she had been a member of her parish choir.

The funeral was held from St. Peter's. It was conducted by Bishop Mikell of Atlanta and the Rev. John Moore, rector of St. Luke's, Atlanta.



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Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

MURRAY, Rev. ARTHUR, formerly rector of St. John's Church, North Adams, Mass. (W.Ma.); to be rector of the Church of the Resurrection, Philadelphia, Pa., effective January 10th. Address, 1517 N. Broad St.

RANSIER, Rev. FREDERICK C., is in charge of Christ Church, Guilford, N. Y. (C.N.Y.).

TURNER, Rev. GEORGE R., formerly vicar of St. James', Coquille, and of St. John's, Bandon, Oreg.; to be rector of Emmanuel Church, Marshfield, Oreg., effective February 1st. Address, 565 W. Market St.

TURRILL, Rev. WILLIAM W. B., formerly vicar of St. Andrew's Church, Tacoma, and of St. Paul's, Port Gamble, Wash. (Ol.); is rector of St. Luke's Church, Renton, Wash. Address, 415 Cedar St.

NEW ADDRESS

WALKER, Rev. JOSEPH R., formerly 915 W. Franklin St.; 501 N. Allen Ave., Richmond, Va.

ORDINATIONS

Priests

ALBANY—The Rev. JOHN KENNETH WATKINS, vicar of All Saints' Cathedral, Albany, N. Y., was advanced to the priesthood by Bishop Oldham of Albany in the Cathedral, December 20th. He was presented by the Very Rev. E. R. Welles, and the Bishop preached the sermon. Address, 75 Elk St., Albany, N. Y.

EAU CLAIRE—The Rev. MAYNARD GUY ARGEAUX was ordained to the priesthood on December 21st in St. Andrew's Church, Ashland, Wis., by Bishop Wilson of Eau Claire. He was presented by the Rev. John M. Hennessy, and continues in charge of St. Andrew's Church. Bishop Wilson preached the sermon.

MARYLAND—The Rev. CHARLES EDWARD BERGER was ordained to the priesthood by Bishop Helfenstein of Maryland in the Ascension Church, Westminister, Md., on December 19th. He was presented by the Rev. Lewis O. Heck and will be rector of the Church of the Ascension. The Rev. Charles W. Lowry preached the sermon.

The Rev. STEPHEN CONDUCT WATKE was advanced to the priesthood by Bishop Helfenstein in Trinity Church, Howard County, Md., December 21st. He was presented by the Rev. Roger A. Walke, and will be rector of Trinity Church, with address at Elkridge, Md. The Rev. Dr. Stanley Brown-Serman preached the sermon.

MASSACHUSETTS—The Rev. GEORGE E. KEITH was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. Andrew's Church, Orient Heights, East Boston, December 20th. He was presented by the Rev. Howard P. Kellett, and is in charge of St. Andrew's Church, Orient Heights, and is chaplain to prisoners at Deer Island. The Rev. Canon Cornelius P. Trowbridge preached the sermon.

The Rev. LAWRENCE A. NYBERG was ordained to the priesthood by Bishop Sherrill in St. Mary's Church, Rockport, Mass., where he is in charge. The Rev. Robert N. Rodenmayer presented the ordinand, and the Rev. Sumner J. Brown preached the sermon.

MICHIGAN—The Rev. RICHARD UPSHER SMITH, assistant at St. Paul's Church, Flint, Mich., was advanced to the priesthood by Bishop Creighton of Michigan in St. Paul's Church, December 13th. He was presented by the Rev. Otis G. Jackson, and the Rev. Dr. Oliver J. Hart preached the sermon.

The Rev. WILLIAM G. SHEPHERD and the Rev. FRANK G. IRELAND were ordained to the priesthood by Bishop Creighton in All Saints' Church, Brooklyn, Mich., December 22d.

The Rev. Mr. Shepherd was presented by the Rev. Otey R. Berkeley and continues in charge of St. Timothy's, Jackson, Christ Church, Henrietta, and adjacent missions, with address at 1803 E. Ganson St., Jackson, Mich.

The Rev. Mr. Ireland was presented by the Rev. Milton S. Kanaga and is in charge of All Saints', Brooklyn, St. Michael and All Angels', Cambridge, and adjacent missions, with address at Brooklyn, Mich.

The sermon was preached by the Rev. Charles L. Ramsay.

NEW JERSEY—The Rev. ROBERT LESLIE CLAYTON, fellow and tutor, G.T.S., and vicar of St.

Mary's Chapel, Westbury, L. I., N. Y., was advanced to the priesthood by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, December 16th. The ordinand was presented by the Rev. W. Norman Pittenger and the Rev. James Richards preached the sermon.

OKLAHOMA—On December 17th in Trinity Church, Tulsa, Bishop Casady of Oklahoma ordained the following to the priesthood:

The Rev. CHARLES M. HILL, vicar of Churches in Sapulpa, Claremore, and Vinita, was presented by the Rev. Samuel U. J. Peard. Address, 415 E. Thompson St., Sapulpa, Okla.

The Rev. JOHN JOSEPH M. HARTE, vicar of All Saints' Church, Miami, was presented by the Rev. E. H. Eckel, Jr. Address, Miami Hotel, Miami, Okla.

The Rev. DANIEL K. DAVIS, vicar of St. Paul's, Holdenville, Grace Church, Henryetta, and the mission at Wewoka, was presented by the Rev. E. H. Eckel, Jr. Address, 308 N. Oak St., Holdenville, Okla.

Bishop Casady preached the sermon.

The Rev. GRANT ANTHONY MORRILL was advanced to the priesthood by Bishop Casady in St. Luke's Church, Chickasha, Okla., on December 19th. He was presented by the Rev. Paul R. Palmer, and the Rev. Marius Lindloff preached the sermon.

PENNSYLVANIA—In St. Mark's Church, Philadelphia, Pa., on December 21st, Bishop Taft of

Pennsylvania ordained the following to the priesthood:

The Rev. PAUL CURRY ARMSTRONG, to be curate at St. Paul's Church, Troy, N. Y.

The Rev. GEORGE ETHELBERG CONDIT, to be curate at St. Mark's Church, Frankford, Philadelphia.

The Rev. JOHN ROBERT DIEHL, to be in charge of St. Stephen's Church, Norwood, Pa.

The Rev. CHARLES WILLS WOOD, JR., to be curate at Rock Creek Parish, Washington, D. C.

The Rev. JOSEPH LEVANDER WRIGHT, to be assistant at St. Philip's Church, Buffalo, N. Y.

The Rev. Frederick A. Warden preached the sermon.

ROCHESTER—The Rev. B. FORREST BOND, associate at St. Paul's Church, Rochester, N. Y., was ordained to the priesthood by Bishop Reinheimer of Rochester in St. Paul's Church, December 20th. He was presented by the Rev. Dr. George E. Norton, and the Rev. H. H. Hassinger preached the sermon. Address, 308 Brett Road, Rochester, N. Y.

UPPER SOUTH CAROLINA—The Rev. CYRIL N. LEE STURRUP was advanced to the priesthood by Bishop Gravatt of Upper South Carolina in the Church of the Good Shepherd, York, S. C., December 21st. He was presented by the Rev. Lewis N. Taylor and is rector of Good Shepherd Parish, and in charge of the Church of the Atonement, Blacksburg, with address at York, S. C. The Rev. Dr. Oliver Hart preached the sermon.



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Society for Prevention of Anticipation of Christmas is Organized by Rev. R. H. Dunn of Claremont, N. H.

CLAREMONT, N. H.—The Society for the Prevention of the Anticipation of Christmas was organized recently by the Rev. Robert H. Dunn, rector of Trinity church, Claremont. He took this action because he believes "it is wrong, psychologically, to anticipate Christmas and to make it the crowded, fussy season that we do."

Mr. Dunn does not assume "that any tangible results can be achieved by protesting against the continual advance of Christmas day to the early weeks of December," and points out that "we are in danger of losing the real significance of Christmas because we often forget that it is the celebration of the Nativity of our Lord."

The SPAC has no officers and no dues. It has, however, the following rules: A good SPAC member decorates his home and puts up his Christmas stocking on Christmas eve; he goes to church on Christmas day; he does not open his Christmas presents nor listen to the jingle of sleigh bells until Christmas eve; he sings

carols with fervor during Christmastide.

He rehearses Christmas music beforehand but discourages Christmas performances before Christmas eve; he chooses Christmas cards that have some connection with the essential meaning of the Christmas festival; he discourages the use of cards which picture cats and dogs raising their voices in Christmas adulation.

And, finally, he prays that his neighbors and friends will forgive him for his quaint insistence upon the odd notion that Christmas commemorates the birth of Christ and is not solely an occasion when the annual tie and handkerchief may be expected from Cousin Susie.

CHURCH CALENDAR

JANUARY

6. Epiphany. (Saturday.)
7. First Sunday after the Epiphany.
14. Second Sunday after Epiphany.
21. Septuagesima Sunday.
25. Conversion of S. Paul. (Thursday.)
28. Sexagesima Sunday.
31. (Wednesday.)

COMING EVENTS

January

14. Convocation of North Texas, Amarillo.
16. Convention of Springfield, Cairo, Ill.
- 16-17. Convention of Western Michigan, Creek, Mich.
- 17-18. Convention of Nebraska, Omaha; of Iowa, Muskegoe.
- 21-23. Convention of West Texas, Corpus Christi, Tex.
- 22-24. Convention of Texas, Galveston.
23. Convention of Upper South Carolina, Columbia, S. C.; election of Bishop, Louisiana, New Orleans.
- 23-24. Convention of Pittsburgh, Pittsburgh, Pa.; of West Missouri, Kansas City, Mo.
- 23-25. Convention of Mississippi, Aberdeen.
24. Convention of Arkansas, Fort Smith; Atlanta, Atlanta, Ga.; of East Carolina, Wilmington, N. C.; of Louisiana, New Orleans; convocation San Joaquin, Bakersfield, Calif.; convention of Tennessee, Nashville.
- 24-25. Convention of Alabama, Tuscaloosa; Dallas, Corsicana, Tex.; of Maryland, Baltimore.
25. Convocation of Haiti and the Dominican Republic, Port au Prince, Haiti; convention of Nevada, Elko.
- 25-26. Convention of Los Angeles, Los Angeles, Calif.
- 28-29. Convention of Olympia, Seattle, Wash.
30. Convention of California, San Francisco.
- 30-31. Convention of Ohio, Cleveland; of Chicago, Chicago, Ill.
31. Convention of Michigan, Detroit.

✠ CHURCH SERVICES ✠

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7:30, 9:30, and 11 A.M.

Evensong and Benediction, 7:30 P.M.

Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.

Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Stephen's Church

Coconut Grove, Miami

THE REV. BENJAMIN W. SOPER, B.A., Rector

Sunday Masses: 8 A.M. and 11 A.M.

Daily Masses: 8 A.M.

Benediction, Last Sunday of Month, 8 P.M.

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.

Weekdays: 8 A.M., 12:05 noon

Wednesdays: 11 A.M., Holy Communion, Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

NEW YORK—Continued

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion

9:30 A.M., Children's Service and Church School

11:00 A.M., Morning Service and Sermon

8:00 P.M. Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays

12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.

Evensong: with Address and Benediction, 8 P.M.

Weekday Masses: 7 and 8 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

NEW YORK—Continued

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily: 8:30 A.M., Holy Communion; 12:10 P.M.

Noonday Service (except Saturdays).

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass) (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong: 5:30 daily.

CHURCH SERVICES NEAR COLLEGES

BENNETT JUNIOR COLLEGE

Grace Church
Millbrook, New York

THE REV. H. ROSS GREER, Rector

Sundays: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE

St. Paul's Church
Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector

Sunday Services: 8:00, 9:45, and 11:00 A.M.

BROWN UNIVERSITY

St. Stephen's Church by the Campus
Providence, Rhode Island

THE REV. CHARLES TOWNSEND, D.D., Rector
THE REV. GEORGE P. HUNTINGTON

Sunday Services: 8:00, 9:30, and 11 A.M., and 5 P.M.

UNIVERSITY OF CALIFORNIA

St. Mark's Church, Berkeley

THE REV. J. LINDSAY PATTON
THE REV. RANDOLPH C. MILLER, Ph.D.
MISS MARGARET WILLIAMS

Sunday Services, 7:30 and 11:00 A.M.
Cranmer Club for Students, 6:00 P.M.

COLGATE UNIVERSITY

St. Thomas Church, Hamilton, N. Y.

THE REV. SAMUEL F. BURHANS, Rector
14 Madison street

Sunday Services: 8:00 A.M. Holy Communion;
10:30 A.M. Morning Service; 11:45 A.M.
Church School.

DENISON UNIVERSITY

St. Luke's Church
Granville, Ohio

THE REV. W. C. SEITZ, S.T.D., Priest in charge

Sunday Services: 8:00 and 11:00 A.M.

FRANKLIN AND MARSHALL COLLEGE

St. James' Church
Lancaster, Pennsylvania

THE REV. ROBERT C. BATCHELDER, Rector

Sunday Services: 8:30, 11:00 A.M., and 6:15 P.M.

St. John's Church
Lancaster, Pennsylvania

THE REV. CANON HEBER W. BECKER, Rector
THE REV. HARRY G. HARTMAN, Associate Priest

Sunday Services: 8:00, 10:30, 11:00 A.M., and 7:30 P.M.
Weekdays: Mon., Wed., and Fri. 7:00 A.M. Tues., Thurs., and Sat. 9:00 A.M.

GOUCHER COLLEGE

Church of St. Michael and All Angels
St. Paul and Twentieth streets
Baltimore, Md.

THE REV. DON FRANK FENN, D.D., Rector
THE REV. HARVEY P. KNUDSEN, B.D., Curate

Sunday Services

7:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Evening Service and Sermon

Weekdays

Holy Communion: 10:00 A.M., Monday, Wednesday, and Saturday. 7:00 A.M., Tuesday, Thursday, and Friday. Holy Days, 7:00 and 10:00 A.M.

HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN, Rector
REV. FREDERIC B. KELLOGG, Chaplain
REV. HENRY B. ROBBINS, Assistant

Sunday Services, 7:30, 8:15, 9:00, 10:00, and 11:15 A.M. 5:30 and 8:00 P.M.
Daily Morning Prayer, 8:45.

Holy Communion, Tuesdays, 10:10; Thursdays, 7:30; Saints' Days, 7:30 and 10:10 A.M.

IOWA STATE COLLEGE

St. John's by the Campus
Ames, Ia.

LEROY S. BURROUGHS, B.A., Rector

Sundays:

8:00 A.M., Holy Eucharist. Special Service for Students and Faculty on second Sunday each month, followed by breakfast and speaker.
9:30 A.M., Lay Readers' Seminar and Students' Bible Class.

11:00 A.M., Matins (Eucharist first Sunday of Month).

7:00 P.M., Social Hour in Student Center.

Wednesdays:

7:00 A.M., Holy Eucharist and Breakfast.

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland

THE REV. GEORGE W. PARSONS, S.T.B., Rector
Sunday Services: 8 and 11 A.M.
Student Bible Class: Sundays, 10 A.M.
Episcopal Club: Wednesdays, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.

306 North Division Street
Henry Lewis Frederick W. Leech

Sunday Services: 8:00 A.M., Holy Communion;
11:00 A.M., Morning Prayer and Sermon; 7:00 P.M., Student meeting in Harris Hall, State and Huron streets.

UNIVERSITY OF NEBRASKA

University Episcopal Church

REV. L. W. McMILLIN, Priest in Charge
13th and R, Lincoln, Nebraska

Sunday Services: 8:30 and 11:00 A.M. and 6:00 P.M.

Fridays and Holy Days: 7:00 and 10:00 A.M.

OBERLIN COLLEGE

Christ Church, Oberlin, Ohio
South Main street

THE REV. L. E. DANIELS, S. Mus. D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Saints' Days: 7:30 A.M.
Student choir Student Servers

UNIVERSITY OF PENNSYLVANIA

St. Mary's Church, Hamilton Village

3914 Locust Street

REV. WILLIAM B. STIMSON, Rector

Sunday Services: 7:30, 9, 10:45, and 11:30 A.M.

Weekday Services: 7 A.M. and 5:30 P.M.

Wednesdays and Holy Days: 7 and 9:30 A.M. and 5:30 P.M.

PRINCETON UNIVERSITY

Princeton University Chapel

Princeton, N. J.

THE REV. JOHN CROCKER, Chaplain

THE REV. ROBERT E. MERRY, Assistant

Sundays: Holy Communion with Address, 9:30 A.M.

Weekdays: Holy Communion, 7:30 A.M.

SOUTH DAKOTA STATE COLLEGE

St. Paul's Church, Brookings, S. D.

THE REV. JOSEPH S. EWING, Vicar

Sunday Services

9:00 A.M., St. Mary's, Flandreau
11:00 A.M., St. Paul's
5:30 P.M., St. Paul's Club for Students

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.

Whitis avenue and 27th street
3 blocks from campus

THE REV. CHESTER L. HULTS, Rector

Sundays: Holy Communion 6:30, 7:30, and on first Sunday 11:00 A.M.; Morning Prayer and Sermon 11:00 A.M.; Student Vespers 6 P.M.; Student Club 6:30 P.M.
Holy Days: Holy Communion 7:00 and 10:00 A.M.

WILLIAM AND MARY COLLEGE

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REV. F. H. CRAIGHILL, JR., Rector

Sunday Services: 8:00 and 11:00 A.M. and 8:00 P.M.

Second Sunday in month: Holy Communion 9:00 A.M. in College Chapel.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., Rector

Sunday Services: 8 A.M. and 10:30 A.M.

Weekday Services: Holy Communion, 7:15 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel

Episcopal Student Center

1001 University avenue, Madison, Wis.

THE REV. CHARLES F. BOYNTON, Chaplain

Sunday Services: Holy Eucharist 8:00 and 10:30 A.M.; Evensong 7:00 P.M. Weekdays: Holy Eucharist, Monday, Wednesday, Saturday, 8:00 A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.

for —

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